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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 25.

Clergy confidences will be called "top sacred," even in courts of law, if the Ministerial Association at Amarillo, Tex., has its way. Pastor Daniel F. Schorlemer, a Lutheran who had been subpoenaed to testify in a divorce action in which one of the parties had given him confidential information, is the association president. "Even a murderer," he said, "is entitled to a confidential confession to a minister. Confession is the first step toward reconstruction of a personality that needs spiritual help. Until this confession is made there is a psychological block: a person can't be a full man, can't have any peace."

That bogey, the population explosion, may not be as bad as it is painted. Prof. Colin C. Clark, teaching economics at Oxford, sees some benefits that come when a crowded nation finds itself under pressure. He says that the United States (with a faster rate of population increase than Russia or India), along with Japan and several European countries, furnishes a shining example of progress resulting from population pressure. Efficient farming could greatly increase the world's food supply, making it possible for the good earth to support some 10 times its present people. Holland, according to Professor Clark, has one of the worst problems of over-crowding in Europe, yet still has the best dietary standard. Perhaps, after all, this political-economic-religious issue needs some looking into. . . .

"Value patterns" of students were disclosed when a Pomona College sociologist, Dr. Harry V. Ball, queried 1,500 secular college students on their loyalties and attitudes. The Danforth Foundation had a helpful hand in it, too. Students were asked to rate 15 common concepts in terms of their importance to Western civilization. They listed as the first four these ideas: the dignity of the individual person, the equality of men before the law, public education, the brotherhood of

man. The concept of original sin was last on the list. They also related themselves to three sets of loyalties: the first toward self, family, and friends; the second to mankind, God, country, and the pursuit of knowledge; the third to church or denomination, home town, ethnic group, and economic class. According to the survey, more than 90 per cent of the students believe, but almost as many believe that church is not necessary to the religious life. Is it a trend? . . .

Segregation in worship is being discussed in South Africa as in the United States (and see the laymen's panel, *Three Voices from the South*, April 28). Dr. Ben Marais, writing in *Optima*, published by the Anglo-American Corporation of South Africa, has this to say: "I fear that an honest person will have to admit that for many whites it [segregation] is based on an unwillingness to worship with non-whites. To change this attitude and make white believers willing to worship with non-white believers in a natural and Christian way will be a long and difficult process. Yet to be Christian, the church will have to free itself of this attitude, whether we ultimately have separate or mixed racial communities. . . . The moment a white Christian group excludes colored people from common worship, it is un-Christian." Yet, Dr. Marais declares that there is a place for separate churches, "as long as this arrangement, based on diversity, is not allowed to become division and exclusion." With "forced segregation," as the Methodist *Discipline* has it, there can be no genuine worship. . . .

Commencement time brings good news about faculty salaries, which have risen an average of 10.6 per cent throughout the nation in the last two years. The United States Office of Education is authority for the figures, indicating that stipends are increasing more rapidly in private colleges, most of them church-related, than in state or municipal colleges. Yet, the average in private colleges (\$6,510) is still behind the tax-supported schools (\$7,040). Full professors in private colleges get \$8,850, in contrast to the \$9,350 figure at state universities. The average charges to students for tuition, fees, board and room have been increased at both state and private colleges, with little difference in board (\$401 at private, \$374 at state schools), but wider differences in room fees (\$201 a year at private and \$168 at state colleges).

the cover

Dr. George A. Buttrick preached the Sunday evening sermon at the General Conference of The Methodist Church in Denver May 1. His sermon appears on pages 5 and 6 of this issue. Dr. Buttrick is Preacher to the University, Harvard.

COMMENT

Let's Fight for Peace

OVER THE EASTER weekend, a tiny band of citizens braved April showers and risked aching feet to stage a peace walk from the Great Lakes Naval Training Station on the western shore of Lake Michigan to the heart of downtown Chicago. Involving nearly 200 persons, the placard-carriers for peace spent two nights on the way, ending their 35-mile hike in the lobby of a Loop hotel with singing.

Onlookers reacted variously, some wanting to know why they did it, some wondering if it was worth the effort, and some suspecting the marchers were crazy. Others looked on vicariously, wishing they had the time—or the courage—to make a similar witness for peace.

The main focus of the peace-makers these days is on disarmament, which has had the attention of the 10 nations whose representatives have been conferring at Geneva with small results but still hope. The hope for disarmament seems universal. Mr. Khrushchev expressed it to the United Nations General Assembly when he visited in New York last September. And our government has voiced its similar desire.

The peace-walkers set an example of what an average citizen can do about peace-making. This, as well as acts of civil disobedience such as refusal to pay taxes, sailing a boat into an atomic testing zone, and climbing a missile-base fence, are all efforts to translate concern into action.

This raises questions for all of us. Why should the Christian be concerned about disarmament? What does he have to say about it? What, if anything, can he do?

Looking at it one way, the Christian should not be concerned, or rather he should not be anxious. (That would be a more scriptural way to put it.) Being a Christian is possible under any set of conditions. This was learned by the martyrs of ancient Rome. It was rediscovered by men like Dietrich Bonhoeffer and Hans Lilje in modern Germany. And it is still finding an effective witness in Communist China.

Looking at it another way, the Christian is bound to be concerned about peace-making. Love God, love neighbor. Whatever is important to human welfare anywhere in the world is important to the Christian. The future hopes for mankind living in the kind of world we think God intended are staked upon the possibility of peace.

So we can answer our first two questions by saying that the Christian, on the one hand, must not be anxious, but on the other he is bound to be desperately concerned for the peace of the world. This is not a contradiction but a paradox.

What can we say, then, to our third question about doing? The problems of war and peace are so complex and so big that to the individual Christian they seem completely out of his ken. Somebody else—possibly the government—will take care of such matters, we are inclined to say. But there are things the Christian can do. As starters, we would suggest these:

First, he can keep a hopeful outlook. We are not suggesting any false optimism that refuses to look at the realities of

world politics. But we do suggest avoiding the pessimistic notion that the ways of the nations will eventually lead to war and that we had better be prepared to retaliate when the first blow comes.

Scientists tell us that 80 per cent of the American population would die in any full-scale nuclear attack, and that the remaining 20 per cent would be left in such primitive conditions that, to quote one of them, "an outhouse would be a luxury."

Second, we can tell our government how we feel. It has been proved that what the citizens say does have its influence. With 58 per cent of our taxes in the United States going to defense items, we ought to be getting in our "two cents worth" as to its use.

Third, we can support church agencies for making known the views of Christians on these matters. The churches are supporting a high-level agency to do this, the Commission of the Churches on International Affairs. The denominational peace boards and agencies need our support too, in making a witness for disarmament and peace.

Fourth, the Christian can make peace-making the method and goal of his own personal life. What we do with ourselves in our families, our communities and our vocations snowballs into good or evil wherever individual influence is felt. And we can never be sure in advance where our influence will count.

And, then, there is an old method of Christian witness that might be brought into use for peace. We might call it the "little peace group." We wonder what might happen if there could be one in every local church.

Its purpose would be to have conversations about possibilities for peace. It would brain-storm courses of action for peace for the individual Christian and for small groups banded together. At the very least, such groups could serve an educational purpose.

We know that no one can win at war. Why not accept this and concentrate on the fight for peace? For if the Christian wants peace in his world, he is going to have to fight for it.

THE EDITORS

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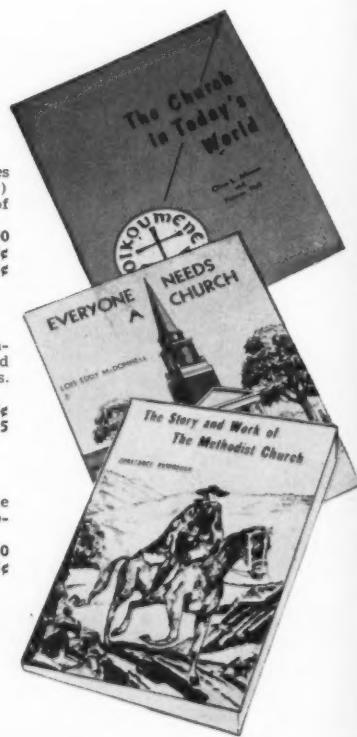
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We Preach Christ Crucified

A Sermon by George A. Buttrick

A BLEAK CROSS stands on a hillside near Logan Airport in Boston. The symbol is respected now, and by many revered. But in Paul's time it was a gallows.

To the Jews it was a cursed gallows: "Cursed be he that hangeth on a tree." How could a gallows-bird be a savior? To the Greeks it was a thing of scorn. How could anyone find perfect life in morbid death? A crucifix of that time has been unearthed which bears the title, "The Gibbeted Ass."

But Paul, against all sense and sensibility, kept talking about "Christ crucified." He invited ridicule, and got it. He courted disaster, and it fell on him. Was he just stubborn, or deeply wise? The ages have not disproved him.

So we look at "the cross rejected." The Jews rejected it ("Jews" is not here a prejudice, for Paul himself and Jesus were Jews: the name denotes a point of view) because they demanded a "sign." The word means miracle.

God had once led their fathers dryshod through the Red Sea. Therefore the Messiah, when he came, would move a mountain or turn the moon into blood.

But a gallows-bird! The idea was scandalous. The New Testament word is *skandalon*, and the early Church accepted it. The then-Jewish point of view is still taken. The Gallup Poll might prove it popular in our time. Carlyle said bitterly, "God does nothing," and many a modern man refuses to believe in God on that account. If only some Power would march through the doors of a church and blast Russia for ever we would join the church.

But the Gospels, though written by men trained to expect a "sign," are honest enough to tell us that Jesus refused to give it. Said he, "A wicked and adulterous generation seeks a sign, and no sign shall be given except that of the Prophet Jonah"—a man preaching the outright mercy of God.

When we reflect, if only for five minutes, we can see why this kind of sign cannot fulfill our human hope. Each "sign" in turn would become commonplace, and would then call for a more grotesque miracle to the bedevilling of life by ever more outrageous portents.

Meanwhile the heart of man would be unchanged in both conqueror and conquered.

Did not Mr. Khrushchev say the other day that he could never follow Christ in turning the other cheek, that if he were struck he would knock off the attacker's head? Mr. Khrushchev is too small a man to understand Christ.

Meanwhile, what picture does a "sign" give of God? He becomes a mere magician. He overwhelms his creatures with evermounting prodigies, blinding their eyes, driving them into caves in fear; or, worse, playing favorites, saving some and consigning others to bloody perdition. Yet the Jews still clamored for a "sign," and we clamor with them. They clamored even while he hung on the cross: "Come down, and we will believe."

The Greeks (again the word is for a point of view) rejected the cross because they sought knowledge. It is almost our word "learning." They were intent on perfection in form, color, and human life, particularly in the life of the mind. They asked for the philosophic answer to the question of birth and death, good and evil, God and man. They delighted in debate.

Again, it sounds like our modern world. They were proud of their "open-mindedness," and gladly heard anyone who promised a new teaching. If Paul had come with a lecture on Jesus the Idealist, Jesus the Fulfiller of the Vital Law, Jesus the Philosopher, they would have set him on the Areopagus and listened eagerly, as indeed they did until he began to "preach Christ crucified." Then they laughed him to scorn, almost to execration. It is a new-old story.

Modern man still seeks what he calls "an intelligent religion," in universals rather than particulars, for universals are vaguely harmless while particulars are stubborn mules; in ideals rather than in events, for ideals are a rosy mist while events pierce. The Greek view is seen in another crucifix discovered under the Palatine Hill. The caption is scorn apparently directed at some Christian: "Alexamines worships his God."

But not too much reflection reveals the weakness of the Greek view. Can man's finite mind ever solve the Infinite



Now Preacher to the University at Harvard, George A. Buttrick had a distinguished career at Madison Avenue Presbyterian Church in New York, N.Y.

Mystery—the enigma of birth, the "why" of pain, the beyond of death? Of course the mind of man rightly seeks fulfillment. That is why we have universities. But does it find the answers?

A quaint old preacher used to say: "Eternity is a clock which says 'tick' in one century, and 'tock' in the next." Then he would look at the scholars in the congregation, with, "Now go home and calculate the length of the pendulum!"

There is a deeper lack in the Greek view, and it can be simply stated: Would anyone here crave a God who is only a Super-Brain? We are sinful men. We have blundered badly, and we would be free of the blundering, free of its baleful memory, and free of its power; so we need pardon. We are finite men: we keep bumping into the limitations of our mortal life, and ache for eternity, which of ourselves we can no more gain than we could climb to the sun. We are unloved men, and sometimes see that our lovelessness is to blame.

Yes, the mind must be fulfilled, but the mind itself is held by these other fetters; and we are more than mind. We keep using the word "God" in spite of ourselves, and we secretly hope that *He* is more than *Mind*. So Paul, stubbornly or in profound insight, kept saying: "But we preach Christ crucified."

SO NOW we look at "the cross returning," not yet in open faith, but in the need and wistfulness of our present world. We have "signs" and to spare: commercial empires, but they stultify life in "the organization man"; political empires, but they fill the earth with violence; nuclear powers, but they spread unseen death through the air, and may destroy us all in one fateful stroke.

We have "signs" immense and cata-

clysmic, beyond the dreams of those who in Christ's time demanded them. But they are not enough. We have "wisdom," and to spare. Scientific wisdom has laid heaven and earth under fee, but we do not know how to use it. Medical wisdom prolongs life, but cannot save life from its secret fears. Psychological wisdom delivers us from our complexes (sometimes), and grants us a sound mind, but can give no guarantee that we shall not be self-centered, and therefore envious, and therefore idolatrous, and therefore a breeding ground of hate and strife.

We have "signs" and "wisdom," but not life; and dimly we begin to sense the lack. What is the lack?

This: If only we knew what God is like, what the Mystery intends with us. Everyman believes in God, though he may prefer to say Truth or Reality or Fate, or such a phrase as "That's the way things are." The question is not if God is, but what he is like. Only God can tell us, for we are but creatures.

If only . . . ! What is the lack? This: Something (it would have to be love, we guess) to save us from ourselves. To be finite is to be limited, to be imprisoned, almost to be condemned to self-concern.

But to live in self-concern is to be shut off from our fellow-creatures, they also being locked in self-concern, and from the Mystery by whom alone we can live. To be finite is to be capuled; to be capuled is to die. Yet we ourselves cannot break the prison. How can finite man by his own frail power become infinite or even angel? Liberation must come from beyond these finite bounds, but not by force; rather by a knock on the door and our willing welcome. Now if God were so to come, stooping to our lowliness, pleading, not thundering. If only . . . ! "But we preach Christ crucified!"

SO NOW look at the "cross once more confronted." Why has it ever been remembered? Not by anything we have done, for we have made it a curse and a scornful laughter. But it keeps coming back. It is in Tiffany's now, and on the jewelry counter in Woolworth's—near the lunch counter.

There are people here wearing it, men in their lapel, women as a charm about their throats. It is in this room, as sign of a gallows. (Alexamines worships his God; a gibbeted Ass!)

We print it now on Bible and Prayer Book. We set it in stone above our graves, a prayer to invoke the Power which overcomes death. It stands above Logan Airport, as if we were thus saying: "God save these planes from becoming bombing planes." It is still *skandalon* to people who crave mere physical power (as if that alone could ever save us), and to people who clamor for intellectual proof.

But when fire broke out some years ago in an English minster, and soldiers guarded folk from too near approach to flames that were out of hand, and when the fire suddenly illuminated a stained-glass window from the inside and thus showed Christ on his Cross, the soldiers instinctively stood at attention, and presented arms!

"But we preach Christ crucified."

We speak and speak of power, but do not pause to ask, "Power for what?" If you wish to kill a man, a dagger or a revolver has power, but what if you wish to change him from selfish to generous? If you wish to raze a city, a bomb has power, but what if you wish to make it a friendly place? If you wish to spread hate, propaganda of the right kind (or the wrong kind) has power, but what if you wish to make world peace? If you wish to end human history, competitive armaments ever more competitive will turn the trick, but what if you wish to redeem all human history? "Christ crucified."

Yes, Christ living, and blazing the trail, and granting us words that are the seeds of life and raised at last from the dead, but still "Christ crucified" in a love that asks nothing and gives everything—"Christ the power of God."

"But we preach Christ crucified!"—the wisdom of God. For we are not minds alone, and not at all minds that can compass Infinity or measure the pendulum of Eternity. We are involved. Our job is not with abstractions, but with instant existence.

We ache to know what Reality is like, and God must tell us if we are ever to know; and to know would be deepest theoretical wisdom. We yearn to be saved from ourselves, and thus to be saved from envy and strife; and to be saved thus would be the only practical wisdom.

Some years ago there was on Broadway a play entitled *Design for Living*, a brittle, clever play, exploiting sex of this kind and that kind, but not one that will remain as ultimate beauty or ultimate truth. A nearby church printed a simple cross on a plain white background, with the caption: *Design for Living*.

The design is for the deep things of the mind at last, for learning cannot long endure in a merely secular world, or in a poor framework of time and space and dust; whereas the mind could be free in a Cosmos governed by the infinite acceptance by God of all his creatures. The design is for practical wisdom in our daily life, as self-concern melts before a Love once and for all given for men.

But the real power of the Church has never been in the mind of the minister, nor the real wisdom of the Church. The Church at its focus has always said: "When the world by wisdom knew not God, it pleased God by the seeming folly

of the Gospel preached to save them that trust."

The Church centrally has always eschewed cleverness of mind. It has insisted that God is always bringing to nought the wisdom of the world.

The Church is not an ethical culture society, though the cross provides an *ethos* from which all true ethic springs. The Church is not a humanitarian organization, though it is a well-spring from which love for man must always flow. The Church is not a peace-of-mind cult, though it is the only home of peace, where men by the cross are reconciled by God to God, and therefore to one another. The Church is not a theological debating club or a religious discussion group. The Church is not Communist and never could be while still remaining the Church, and the Church is not an auxiliary chapter of capitalism.

The Church is his comradeship of forgiven sinners who have been found of God in "Christ crucified." It takes its ethic and its strategy from the cross. When the world cries, "If God were good, he would share our sorrows," the Church points to the cross: "See him, Man of sorrows and acquainted with grief!" When the world argues, "If God were good, the world's iniquity would break his heart," the Church points to Calvary, saying, "See his breaking heart!" "We preach Christ crucified."

THUS we are brought—or are we?—to the "cross accepted." Not to the prestige of numbers in the Church, not to multiplied brick and stone, not to lavish appointments, not to a thin sociability, but of the cross. Or are we?

The cross is not now a curse or a scornful laughter. It might be better for us if the onset had remained. Now we smother the cross in flowers, and that is our danger; or we forget the cross in the conceit of what we call "tolerance."

What of the cross accepted? We accept it, you and I, today, for we cannot break our own prison:

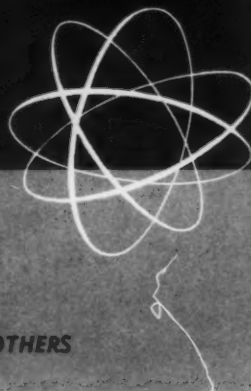
*Nothing in my hands I bring:
Simply to thy Cross I cling.*

We incorporate it. Or do we? "Now, therefore, I am crucified with Christ." The trouble is that even "the preaching of the cross" may become a mere habit in the preacher, and an accustomed sound to the congregation.

C. E. Montague has an essay telling of a sensitive lad in church hearing for the first time the story of Calvary and being brought to tears and penitence; and wondering why nobody else in the whole church seemed to be moved. The others listened—as if to a broken record which goes round and round.

May God save us from a routine Gospel, to the eternal Gospel! May we be among the "called" because the cross now calls and calls.

The task of overcoming the new hazards
to family life is now thrust upon the churches.



Technology **HITS** the Family

By J. EDWARD CAROTHERS

EVERYWHERE we hear about automation, electronic brains, and nuclear this-and-that. We live in an age of technology. What we have heard with our ears, however, does not really tell us all we need to know. There are some things that are not being talked about.

Take the great work stoppage in steel during 1959 as one illustration. During the conflict the open talk was concerned with wages and work rules. What everyone feared to talk about was the fact that modern, efficient methods of producing steel would put 100,000 more steel workers out of their present jobs.

Technology affects farming so that 10 per cent of us can feed all of us. Technology means new seeds, new fertilizers, new methods of management, new medicines, and new systems of accounting. And that brings us to the impact on our families—something the Church desperately needs to understand. We must take note of what is happening to the family if we are to make Christian faith and values relevant.

Technology is taking women out of the home at an increasing rate. The Department of Labor tells us that we will need 10 million new workers by 1965 to man our technology, but we will have only 5 million new male workers to add to our work force. By 1965, half of the new work force will consist of women.

What will happen to the homes from which these women come? The women working outside the homes will be as capable as men in most jobs, but it has not been demonstrated that children of working mothers do as well as children whose mothers are at home.

Then there is the affluence of the family. Suppose that, as conservative economists predict, our real volume of production increases 47 per cent in the next 10 years. This is real volume, not dollar volume in terms of inflation. This is an increase in tons of things, units, dozens, or yards.

Furthermore, the prices of things will increase only about 15 per cent in that 10-year period while our power to purchase will jump 50 per cent after we have paid our whopping big taxes, which will continue to support a big government,

the natural companion of a big technology.

What does this affluence do to the family? We know that sudden affluence can ruin a primitive culture. For instance, the rate of mental disorder jumped when washing machines were introduced into a Greek village where the women customarily washed clothes beside a stream. Will growing prosperity bring confusion to a sophisticated culture like ours? The Church, which has long ministered to the poor, is likely to find itself with special responsibility for the rich. And yet, the resources of the Church may shrink, for as people become richer they are inclined to give a smaller proportion of their incomes to churches, schools, and agencies of service.

The family in a society of abundance will suffer miserably beyond our imaginations unless we hastily discover the spiritual needs of the affluent and minister to them. This task is thrust upon the Church by technology. If America is to retain any substantial degree of sanity the Church will have to move fast in this area.

THERE is also the problem of leisure. Under the influence of Luther, Calvin, and the Puritans we have had a profound belief in the holiness of work, but when it comes to play we lack the theological justification for it. As a result our families are often denied the recreational experience of play. Technology has worked against the family because ma-

chine-made pleasure downgrades hand-made and mind-made pastimes. The creative use of leisure requires more intelligence than is demanded for the application of the same amount of energy to work.

The Church had a relatively simple task when it pointed to all the work that needed doing and then said there was virtue in doing it. It is not so easy for the Church to secure belief in the virtues of playing musical instruments, painting pictures for the personal joy of painting, or reading. Why?

There's no money in the creative use of leisure. Maybe that's why Mr. Gallup's poll showed that college graduates read almost no books; less than 50 per cent read seven books a year. As one critic has said, "The contemporary public which would feel no lack if book printing ceased tomorrow is enormous."

Our families which need recreation in their leisure feel too guilty to obtain it. Therefore they seek speed, noise, enervation, and stimulus leading to fatigue. Millions of our people would feel guilty if they rested, read, re-created their resources and enriched their lives in the leisure now becoming more and more available.

If the Church is to save our families in the era when technology makes more and more leisure possible, it will have to take more seriously the need for a theology which justifies play. Perhaps there is a clue in Erich Fromm's suggestion (*The Forgotten Language*, Grove Press, \$1.75), that the Genesis story of Creation has a hidden insight for us. When God finished bringing order out of chaos and looked at what he had done, he rested. Not because he was tired, but because it was time to love, worship, and play.

Consider, too, the problem of fragmentation. Technology is demanding a strange thing of us and a good illustration is found in the trend toward industrial parks. One can hear the questions: "What does this have to do with the family?"

The old style industrial section of a city usually had a settlement of homes for the workers. Schools, stores, and

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An African Mother's Prayer

*Now the children are asleep, my Lord,
I am tired and would spend a half hour in stillness with thee.*

*I want to bathe my soul in thy infinity, like the workingmen who
plunge into the surf to shed the dust and sweat of their bodies.*

*Let my burning heart feel thy ever-renewing power;
let my clouded spirit be lost in the crystal clarity of thy wisdom;
heal my unworthy love in the waters of thy love which is so true,
steady, and deep.*

*O Lord, I couldn't stand being a mother one more day,
if I thought I had to account for all my faults. I am all sin.
My love walks over my wisdom. But I love my children.
I know that their little, seeing eyes see through me,
right to my soul, that they imitate me.
Help me, O Lord, to be good in the deepest of my intentions,
good in all my desires.
Make of me what I wish my children to be,
with a heart that is strong, true, and great.*

*Help me not to be annoyed by the little things,
Give me the large view of things, a sense of proportion so that I can
truly judge what is important and what is not.
Lend me strength to be a real mother to my children,
knowing how to turn right their souls and their imagination,
knowing how to help them unfold their dreams and
care for their bodies.*

Guard them against evil and let them grow up healthy and pure.

This I ask in the name of our Lord, Jesus Christ.

(Translated by FREDERICK J. REX from the French, *Envol*, No. 1, Nov., 1954, published in the Belgian Congo. From the Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N.Y.)

churches were in the area of the mill. The people lived at home, walked or rode the trolley to work, school, church, or union hall.

The new factory is out in the country. The workers have to travel to reach it, and some of them may ride two hours each way. What's more, the wife may go north and the husband south. They part at dawn and meet after dark. The children travel to schools situated miles apart. The church may be near their home, but they seldom enter it during the week because of their work-school involvements. On weekends they rest by traveling.

If the home is a place where the self-realization, self-discovery, and consecration of the soul is nurtured, what does all this mean to the individual and to the family—not to mention the Church?

Unquestionably when interdependence is destroyed by the demands and devices of technology a lot of other values go.

THERE is, finally, the impact of medical technology. The Church has gradually recognized the rightness of planned birth. Is it going to be necessary to face the more difficult spiritual issue of deciding about death?

Medical advances almost certainly promise to prolong our lives far beyond anything we dare think today. It may be that the conquest of disease, especially of cancer and heart disease, will burden us with a kind of old age which is nothing but a breathing survival. This may also be complicated by the survival of millions who, in former centuries, would have been slain in war.

The modern family cannot care for its aged dependents, but it feels guilty because it cannot. The mounting incidence of marital strife on this matter is something for us to take seriously. See the lovelorn columns of the daily newspapers for confirmation.

The Church can do some practical work here, for it is because of technology that this new strain is put on the younger families. Among other things we will have to support methods of making old people financially secure, and to teach people from the cradle to the grave to live their own lives and leave their children free to live theirs.

All this could suggest that we ought to try to restrict the expansion of technology. Not only would this be impossible; it would be a demonstration of a lack of faith. Technology is God's gift issuing through the life of man. God's gifts ordinarily come to us with both threat and promise. We have to make good choices about what we eat, what we wear, and how we use inventions.

The accelerated advances of technology in the present hour require us to make more and better choices than we have been called to make before, and the Church can come to the aid of the family.

Should Methodism Go DIOCESAN?

By CLARENCE SEIDENSPINNER

*A plan to replace
the Jurisdictional system.*

AN IMPORTANT forward step was taken by Methodism's Uniting Conference in 1939 when the Jurisdictional system was adopted. This new system, set up on a geographical basis, made the election of bishops more democratic than it had been. A jurisdictional section of the country would have a better idea of the type of man needed within the various areas of the Jurisdiction than would the General Conference.

Everyone in Methodism now knows, however, that the Jurisdictional system is not a good administrative solution to our problems. The truth is, there is little for the Jurisdictions to do of a legislative or an administrative nature. It is primarily concerned with the election and appointment of bishops.

Meanwhile, the bishops serve their Areas on an itinerant basis. A minister may be the bishop of Iowa for one quadrennium and then be transferred to Illinois for the next quadrennium. Theoretically, he might move through all the Areas of his Jurisdiction before retirement. This results in a serious loss of security, both for the bishop and for the churches of his Area.

Furthermore, the small Areas have to take bishops which the larger Areas elect for them. The small Area, with its few delegates to the Jurisdictional Conference, has no chance to elect the man it wants for the administration of its Conference. It is the larger Areas that retain the balance of voting power that, in theory at least, impose their candidates upon the small Area.

It now appears that something more stable and democratic is needed for Methodism. It is time that we get over

the saddle-bag notion of both the ministry and the episcopacy. We would not dream of traveling by horseback and coach just because the early Methodist preachers of England and the United States traveled that way. We use the airplane and the automobile because such modes of transportation are more efficient. There is no reason, either, to think of the ministry as itinerant just because in the early days the Methodist ministers didn't have enough sermonic material to stay in one church for any length of time.

It is time, also, that we square up Methodist organization with our American philosophy of political democracy. The people of Wisconsin do not let the people of Illinois elect the Wisconsin governor just because Illinois is a more populous state. Each state elects its own governor and other administrative officials. Why should not each Area in Methodism operate on the basis of the same political system?

A change to the diocesan system would permit this.

It would eliminate many of the objections to the Jurisdictional system and would set Methodism up on a strictly Area basis with the over-all General Conference meeting every four years. What would this involve?

Areas Independent

It would eliminate the Jurisdiction entirely in favor of the Area. Each Area would be an organizational and administrative unit by itself. It would have no relationship to other Areas except through the General Conference and its various boards and committees. The bishop would be the head of the Area with a group of superintendents to form the Area executive committee to counsel

the bishop in his work and to expedite the administration of the Area.

Would Choose Our Bishops

Each Area would elect its own bishop. He would not be chosen, necessarily, from the pastors within that Area. He might be elected from any place in Methodism. The point is, however, that the pastors and laymen, constituting the Area council or convention, would elect a man of their own choice. This election would be held whenever necessary. When a bishop died or at a specific time retired, an election convention would be called and a new bishop elected.

He would serve his Area for life. This understanding would give him a fine sense of security which at present he does not seem to have. It would also give a good sense of security to the ministers and churches of the Area. They would know with whom they had to deal. They would know that the bishop was there for a long-time episcopal pastorate and, therefore, they would settle down into an effective working relationship with him without the haunting notion that maybe at the next Jurisdictional Conference he will be moved.

In case of downright incompetency or episcopal maladministration, the situation could be dealt with by the Judicial Council or by a council on episcopacy of the General Conference. That would protect the bishop. The churches of his Area might register a complaint, but they could not judge him. It would take the whole church, represented by the General Conference committee, to deal with the case and make a judgment.

The Bishop's Church

The bishop would have a cathedral church of his own of which he would be

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so we're Middle-Class

By ROY CHARLES AGTE

*A response to an editorial in
Christian Advocate, Feb. 4, 1960.*

SOONER or later The Methodist Church must realize that people are not cast in a single mold, and they do not desire to be. Our church is made up of individuals with individual needs and individual religious experiences.

I want to propose that being middle-class is not one of the great sins of our church. Middle-classness is an indication of vitality and should be encouraged. We have more than enough work to do just churching the middle-class, and we ought to be concerned about doing it well. I am sure, furthermore, that this can be done without smugness or conceit.

We see immediately that 33,000,000, or 76 per cent of American families fall into the middle groupings. If the Boston University School of Theology survey is correct as to our median family income, then most of us fall into these middle groups. To be precisely middle-middle-class, we would put ourselves into the \$4,000 to \$8,000 bracket. Some 16,600,000 families or roughly 38 per cent of American families would join us in this middle-middle-class category, according to U.S. Bureau of Census figures.

The Methodist Church now has approximately 10,000,000 members, and if we divide by four we get approximately 2,500,000 families out of a potential of 16,600,000. Even counting the work of the other middle-class churches, it appears that there is no cause for smugness here. We have only begun to touch the middle-class group.

Clearly, the reason that we are so middle-class today is that there are so many middle-class people. We Methodists have not moved away from our people; they have just moved up in the economic scale. We are still ministering to the "masses," but they are now in the middle-class bracket. And that is a reason for rejoicing.

The "classless society" is a fallacy. We bracket ourselves continually according to economic position, education, use of leisure time, social organizations, interests, and religion. My own expression of what it means to be a child of God may be wholly unlike that of a millhand or migrant worker. How could it be otherwise, for I move in a completely different environment. I read different books, see different plays,

eat different food, use different means of transportation, use different words, have more formal education, was raised in a more normal family environment.

Yet, recognizing distinctions of method or differences of need does not call for class barriers. Take the differences between me and the Pentecostal preacher down the street. He may be doing a better job for his people than I am doing; he is certainly doing a job I could not do. Honestly now, how many of us would find it possible to worship in a service where highly emotional singing and preaching and speaking in tongues was the order of the day?

Yet, why do we want them to worship the way we do? And, why do we want the world to become Methodists?

There are minority groups to whom we should minister. We have countless thousands of unwed mothers, alcoholics, mentally ill, divorcees, paroled criminals and others who are in need of the help that they can get only from our so-called middle-class churches. These are people who are socially, economically, and educationally of the same class as members of The Methodist Church. Because they have sinned, or are sick, or are underprivileged, we have cast them aside.

But these are our greatest concern, for they will find the way again only as they find it among those who can communicate with them in the language and symbols they know and understand. No class group is free of minorities that are made up of people in the need of the love of God.

Of course this does not mean that my love and your concern are extended only to those who can produce a passport showing the proper economic, educational, and social credentials. It seems to me that I do a better job of counseling with the broken family with whom I can identify myself than the broken family in the migrant camp—and I have tried both. I hope that it is no sin that I understand the problems of one better than the other.

I agree with the editors that "our goal should be to find our place" in "the *Oikoumene*" . . . the "household of God." I want to emphasize the words, *our place*. Let's understand that we can't do it all, that others are also working to find their place.

the senior minister. He would not be expected to spend much time in parish administration, for that would be turned over to the dean of the cathedral and his staff. Nevertheless, the bishop would be the administrative head of a given parish church. From time to time he would attend the official board meetings of the church and make major decisions regarding it.

Such a situation would give him a better sense of being a pastor. It would keep him in better touch with the ministry than is sometimes the case at the present time.

Furthermore, the cathedral would provide a sounding board for his episcopal messages. Presumably, the bishop has something to say about the great social questions of his day. At present he has no official channel through which to register his opinion unless by chance Annual Conference is meeting at the moment. In the cathedral arrangement, when the bishop had something significant to say, he would preach that day and the press would carry his messages from the cathedral to the whole congregation throughout the nation.

On the great festival occasions, such as Christmas and Easter, he would be present in his own church to celebrate the Holy Communion, and perhaps to preach. Ministers throughout the Area would know that the bishop in his own church was doing what they were doing in their churches. This would give them a deeper sense of comradeship with their bishop.

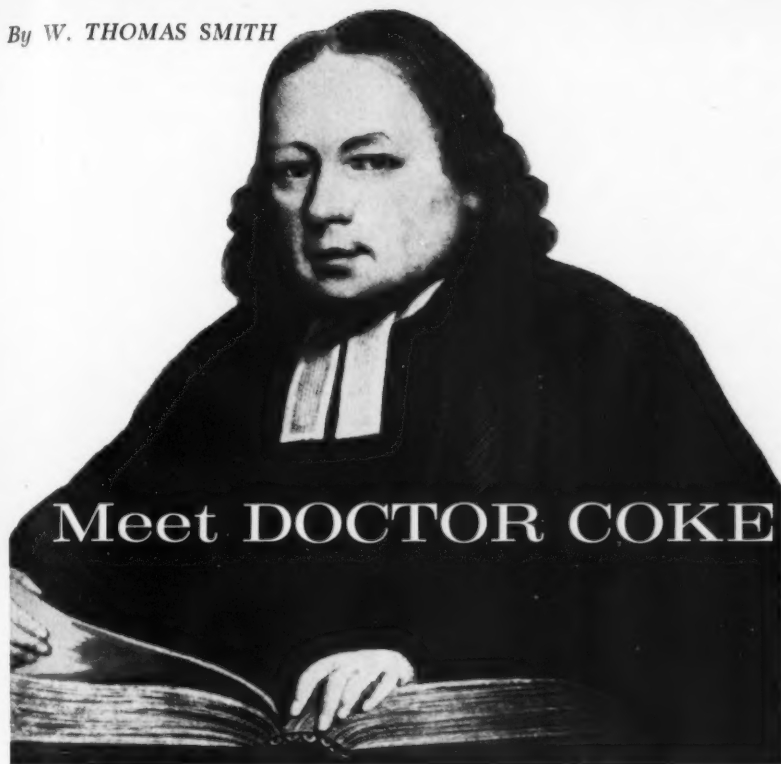
In addition, the cathedral church would provide a center for Area activity. The Area council meetings and conventions would meet at the cathedral. Other churches would not have to be opened for these purposes where everyone feels that the bishop is a guest. The cathedral would belong, not only to the local church, but also to the whole Area. Everyone would feel at home within it for it would be the center of Area activity.

Would Increase Influence

This type of Area administration, centering in the cathedral of the Area, would immensely increase the prestige of the bishop and his influence within the state. At the present moment, he is something of a wanderer who lacks the status of the Episcopal and Roman Catholic bishops. They have their churches, their sounding boards, their centers of diocesan activity. Our Methodist bishops have only an office.

To have a bishop elected by the people who really want him, to give him a church and pulpit of his own and lifetime security in his Area would give him the prestige which at present he does not have. It seems time now for Methodism to adopt the diocesan system.

By W. THOMAS SMITH



ON MAY 3 in the year 1814, a missionary was buried at sea with a dream of his lifetime as yet unfulfilled. He was Thomas Coke, the first bishop whom John Wesley took upon himself to ordain. It is a sad fact that we have so nearly forgotten this little man who did such a big job among Methodists.

Not only was he the presiding officer at the famous Christmas Conference, he was the executor of Wesley's design for American Methodists. Life had fashioned him to become instrumental in instilling a missionary passion, social conscience, and educational ideal in what was to become one of the great denominations of Christendom.

Thomas Coke was a Welshman born in Brecon in September of 1747. The house in which the family lived still stands in Brecon on High Street.

Thomas Coke at 16 entered Jesus College, Oxford, not as a serving boy as had George Whitefield or as a student depending on scholarship aid like the Wesleys, but as "gentleman commoner" with numerous social privileges.

Deism was all the rage and the naïve lad came under its sway as his tutor laughed, "Eh, Coke! Do you believe the Adam and Eve story, eh?"

For a time he tried to conform himself to this skeptical mood. Later making a complete about-face, he began to read some of the ponderous and dull religious

works of the time. Serious study marked the remainder of his college days. He was graduated with a bachelor's degree, a master's, and a doctor's degree.

His ordination as deacon took place in Christ Church cathedral, where John Wesley was ordained. Political friends assured young Coke of an immediate rise in the church. Such promises, however, proved as empty as the friendship of those who made them. A disappointed young clergyman became curate in Somersetshire.

For more than five years Coke preached from his lofty pulpit to a congregation which responded warmly at first but later turned against him. For, as Coke developed a friendship with Thomas Maxfield and started reading the works of John Fletcher and Wesley's sermons, his personal religious life assumed new earnestness.

So it was that one evening, while on his way to hold a prayer meeting, a new peace descended upon his soul: "I was given a vivid consciousness of the divine presence, and from that moment became a new creature."

This new religious interest prompted the desire to meet the man responsible for so much of it. Coke learned that the venerable John Wesley was to be in southwest England and hastened to see him. August 13, 1776, Wesley records in his *Journal*:

"I preached at Taunton, and afterwards went with Mr. Brown to Kingston. . . . Here I found a Clergyman, Dr.

Coke, late Gentleman Commoner of Jesus College in Oxford, who came twenty miles on purpose. I had much conversation with him; and an union then began, which I trust shall never end."

Young Dr. Coke had hoped Wesley would extend an immediate offer to join the Methodists. "I expected that he would have said, 'Come with me, and I will give you employment according to all that is in your heart.'"

But Wesley was far too wise to extend such a premature invitation. Rather, he advised the young man to put his own house in order with visiting, prayer services in the homes, and "... doing all the good he could."

Disappointed, Coke followed instructions nevertheless. His entire ministry assumed a Methodist zeal that many stodgy, pseudo-aristocratic families highly resented. Matters reached such an *impasse* that Coke's announcement regarding church repairs (a new west door and a gilded weather cock) provoked the desired occasion for a sudden dismissal.

Amid clanging bells the curate was abruptly told he could no longer preach there. A riot was narrowly escaped as Coke delivered his farewell sermon the following Sunday in the village square. The way was now open for Coke and Wesley to join forces. They needed each other. The older man, 74, wanted a youthful, well-trained associate. The young man, approaching 30, was in need of an experienced teacher. Wesley is said to have remarked after first hearing Coke preach, "How the little Doctor loves to mouth his words."

Our plump little gentleman (he stood five feet one inch) was learning humility; a story recounts that while traveling in a coach he refused to use his new beaver hat as a bucket for carrying water from a spring to revive a gentleman who was "seized by a fit." Another preacher gladly performed this service.

The year 1784 saw Coke involved in many situations—earlier Wesley had sent him to preside at the Irish Conference (a duty he continued to perform for the remainder of his life). Especially important was the writing of the Deed of Declaration whereby the Conference was given legal status and also assumed ownership of all chapels. In this venture Coke's legal knowledge proved extremely useful.

The decision to send Coke to America caused one of the most severe storms ever to break over the heads of Wesley and Coke. A step regarding America had to be taken. Dr. Lowth, Bishop of London, refused to be moved from his inertia by Wesley's repeated requests for an ordained man for the people in newly free United States.

Wesley put his thoughts thus:

"Lord King's account of the primitive church convinced me, many years ago, that bishops and presbyters are the same

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order, and consequently have the same right to ordain. . . ."

February 7, 1784, Coke was called to Wesley's private study and there a plan was presented. Enemies of Coke (and there were many) claimed he was originator of the plan and that it grew out of his ambition to become a bishop. At Conference the following July, Wesley told the preachers he planned to send Coke to America, accompanied by Richard Whatcoat and Thomas Vasey.

While Coke was in London preparing to leave, a letter arrived from Wesley asking that he come at once to Bristol to receive "fuller powers" and that he bring James Creighton with him.

AT 4 O'CLOCK on Thursday morning, September 2, 1784, Wesley placed his hands on Thomas Coke and thus gave to American Methodism its first in a succession of general superintendents (the term later adopted was "bishop"). Charles Wesley, furious at his brother's action, wrote:

*So easily are Bishops made,
By man or woman's whim:
Wesley his hands on Coke hath laid,
But who laid hands on him?*

In spite of charges and the wrath of many, the step seems highly justified by results both immediate and in subsequent history. Coke and his companions sailed September 18, 1784, and arrived in New York on November 3.

Once in America, Coke journeyed south, hoping to find Asbury. The meeting took place at Barratt's Chapel:

"... In this Chapel. . . I had a noble congregation. . . After the sermon, a plain, robust man came up to me in the pulpit, and kissed me: I thought it could be no other than Mr. Asbury, and I was not deceived. . . ."

Asbury could not permit the thought of a general superintendent appointed by Wesley, and he insisted that a Conference be called of all the preachers. This now famous Christmas Conference convened at Baltimore's Lovely Lane Chapel. By unanimous vote Coke and Asbury were elected general superintendents of the new Methodist Episcopal Church.

On Christmas Day, Coke ordained Asbury a deacon and on the following day ordained him elder. Coke preached *On the Godhead of Christ*. On December 27, Asbury was consecrated general superintendent by Coke, assisted by Vasey, Whatcoat, and Philip W. Otterbein, a German Reformed minister, present at Asbury's request. Coke's sermon text was Revelation 3:7-11.

Springing out of this Conference came several important actions which helped determine the course of Methodism. Led by Coke, the Conference took positive action against slavery. The doctor was

fearless in denouncing slavery and urged the Methodists to free their slaves.

At times Coke showed more courage than wisdom in the methods and plans for his campaign. Yet the fact remains, through his urging and his action, the slavery issue was put on the heart and conscience of American Methodists. Coke and Asbury called on George Washington to present a petition for abolition of the nefarious trade:

"He received us very politely, and was very open to access. . . After dinner we. . . opened to him the grand business on which we came. . . He informed us that he was of our sentiments, and had signified his thoughts on that subject to most of the great men of the State. . ."

Cokesbury College was Coke's dream child. He observed:

"Our new college. . . we trust, will unite together those two great ornaments of human nature, Genuine Religion and Extensive Learning. . . Our object is (not to raise Gospel-Ministers, but) to serve our pious friends and our married Preachers in the education of their sons."

Asbury was always the unwilling partner in this venture. Coke was its champion and the failure of the institution was a heartbreaking disappointment.

AT THE Christmas Conference it was voted that Nova Scotia become a mission field. At Coke's suggestion two preachers were appointed to go there. The doctor was not above begging for the cause of a world parish, and as he was nearing the end of his life he wrote: "Yet I cannot repent of the thousands of hours which I have spent in at once the most vile, the most glorious drudgery of begging from house to house. The tens of thousands of pounds which I have raised for the missions, and the beneficial effects thereof, form an ample compensation for the time and the labour. . ."

Coke's first visit to the United States closed in June, 1785. During the following 19 years he made eight subsequent trips to this country. Without question his visits were too brief. He might have accomplished more had he remained for a longer time, yet we must realize that someone had to assume the "errand boy" role. There had to be a tie between Wesley, the British Conference, and the New Methodist Episcopal Church.

Following Wesley's death in 1791, Coke had duties in the British Isles as well as in America.

In the course of his lifetime, he made five trips to the West Indies. It was in his ministry there that we see Thomas Coke in one of his best roles—that of the compassionate missionary bishop indicated in his *History of the West Indies*.

In England Coke experienced his most painful opposition in the form of a resentment against what was considered his aspiration to become the second Wesley. It must be said, in all fairness, that Coke

was not without ambition. When he learned of Wesley's death, his rush to get to England was a bit too rash. As a result, the honor of being president of the Conference was not given him for several years.

COKE DID not marry until late in life. His first wife, the wealthy Penelope Goulding Smith, died five years after they were married. He then married Ann Loxdale, a spinster who died 11 months later.

One of the most attractive aspects of the character of Coke is his love of nature. His *Journal* abounds with references to the beauties of woods, field, sea.

"In traveling from this Conference to Virginia, we were favored with one of the most beautiful prospects I ever beheld. . . the Peach trees being all in full blossom. . ."

In spite of danger (for example, he was captured by pirates) and personal discomfort, the plucky little doctor did not stop:

"The weather was cold. . . although I clothed myself almost from top to toe in flannel, I could but just bear the cold. . . Sometimes we lost our way. In one instance we lost twenty-one miles. . . we were obliged to lie on the floor, which indeed I regarded not, though my bones were a little sore in the morning. . ."

He made this further interesting observation regarding life in America:

"... The preachers in Europe know but little, in the present state of Methodism, of the trials of two thirds of the Preachers on this Continent. And yet. . . the people in this country enjoy greater plenty and abundance of the mere necessities of life, than those of any country I ever knew. . ."

Coke's last days were spent in convincing a reluctant British Conference to send a mission to Ceylon and later to India. The only way to secure the venture was by giving the last of his fortune, 6,000 pounds. Sailing for Asia had been Coke's dream, and as he was en route to Ceylon death overtook him on May 3, 1814. He was buried in the Indian Ocean.

From the standpoint of actual service rendered, Thomas Coke stands as one of Methodism's leading figures. From the aspect of personal life, he remains one of its most colorful personalities. Though he was lacking in many qualities of genius, subsequent history has, nonetheless, proved that his capabilities far outweigh his limitations. Asbury, who is not noted for extravagant language, wrote:

"By vote of Conference, I preached the funeral sermon for Doctor Coke—of blessed mind and soul—of the third branch of Oxonian Methodists—a gentleman, a scholar, and a bishop, to us—and as a minister of Christ, in zeal, in labours, and in services, the greatest man in the last century."

Ulster, the six Northern Counties (in color), is predominately Protestant.



Methodism Began in Ireland

By T. OTTO NALL

Editor of the CHRISTIAN ADVOCATE

IT'S HARD to believe, but the first independent Methodist societies were started not in England, but in Ireland. Following the courageous beginnings, John Wesley made his first visit in 1743, and went there a score of times afterward, the last being in 1789.

He liked the Irish. He regretted he did not have the influence over them that St. Patrick had, who may or may not have been Irish. The founder of Methodism admired Irish piety and perseverance, though he said they had to be watched over with care, "being equally susceptible of good and ill impressions." In a letter to Ebenezer Blackwell he wrote:

"For natural sweetness of temper, for courtesy and hospitality, I have never seen any people like the Irish. Indeed, all I converse with are only English transplanted into another soil, and they are much mended by the removal, having left their roughness behind."

"Have patience and Ireland will repay you," he told his advisers, who wondered why he wanted to waste his time on such a tempestuous, sin-ridden country. And Ireland did repay, sending Philip Embury, Robert Strawbridge, and a host of others to America, South Africa, and Australia. At one time there were in the United States and Canada more Methodist ministers of Irish extraction than there were in Ireland itself.

In loyal Ulster and the Irish Republic there are now some 32,000 Methodists, probably more in proportion to the population than in any other country on the Methodist map. In the North, with only six counties, the preponderance is 60 per cent Protestant, with the Presbyterians, members of the Church of Ireland, and Methodists ranking in that

order. There are also Plymouth Brethren and other small Protestant groups. The Roman Catholics are in a definitely inferior position.

But in the South, which is most of Ireland geographically, the position is reversed. Methodists are a minority of a minority that makes up only 3 per cent of the population. And the 75 members of the Irish Conference (which includes Methodists on both sides of the improperly drawn boundary) regard southern Ireland as a mission field.

Chances of reunion are slight. When John Cardinal D'Alton, archbishop of Armagh and primate of all Ireland, recently said that he looked for the end of partition before he dies (and he is now 77), he was expressing a pious hope. It is a hope, however, which is commonly held in the Irish Republic, and no political party could get votes if it did not campaign for reunion. But it must be done on the terms of South Ireland.

All the Methodists one consults in Ireland, and especially Principal Robert E. Ker, recently elected president of the Irish Conference, believe that division into Ulster and Eire is bad. It is bad politics and bad economics—as well as bad church polity for Methodists. Dr. Ker was very clear about that. "The North never wanted to be separated, and the South never accepted it wholeheartedly." Despite the bold front that the people of the republic put up (along with some handsome buildings), the southern country is desperately poor. It misses the industrial efficiency and business aggressiveness of the North.

The Rev. R. A. Lockhardt, writing in *The Irish Christian Advocate*, says that when Ireland was partitioned he approved, believing that "home rule was

Rome rule," but he now is sure that, if a united Ireland had been maintained, the Protestants of the South would have had the comfort of knowing that they were a part of a substantial minority which, despite its minority status, had a permanent future in Ireland.

As it is, Methodism is a minority within a minority there, a tiny percentile in a Protestant 3 per cent, heavily dominated by the Anglican Church of Ireland.

Young Methodists are leaving Southern Ireland in droves—as are young Roman Catholics for that matter, and the hierarchy has actually established a mission to Irish immigrants who have gone to England. The churches in the rural areas are losing ground. Many circuits would need a 50 per cent gain to achieve the membership of 15 years ago.

Many ministers are not urging their young people to stay because prospects are so poor. The farmers are traditionally hard-working and frugal, but when rains destroy the crops, as in 1958, the agricultural economy suffers setbacks from which it can scarcely recover. Even the aid of banks and agricultural organizations helps little.

Protestant pastors have remained in Eire only because they are convinced that there must be some witness, just as John Wesley thought when he arrived in Ireland more than two centuries ago. The Reformation had wrought havoc. When the Methodists came, vice and crime were rampant. The established church was at least as degraded as it was in England. The clergy were poorly paid and not well-fitted for their work. And the Presbyterians were little better than the Anglicans.

The Methodists, including John and Charles Wesley, were mobbed in incidents that Crookshank, well-known historian of Irish Methodism, called "without parallel." Yet, out of such conditions came the saintly Thomas Walsh, converted on the streets of Limerick. "Riding, preaching, enduring hardships, suffering violence, praying, sharing, rejoicing though racked with pain, he rode on his triumphant way," as the *Methodist Recorder* of London put it recently. His friends hid his clothes so that he might be forced to rest his frail body, but that was only a temporary expedient. His enemies locked him in prison, but he preached through the bars.

The political disorders in the last years of the 18th century involved many conflicts between Catholics and Protestants. In 1798 rebels tried to burn up a whole congregation at Castlecomer. Infuriated priests instigated mobs. Protestants were piked, their houses burned, and their farms devastated.

Because of their loyalty, Methodists were objects of special persecution. Societies were thrown into general confusion and members scattered. Preachers were hunted down. Still they persisted,

The Church and the Law

F. MURRAY BENSON
Attorney at Law

This is a column of news briefs of legal matters related to churches and ministers, as well as digests of pertinent court decisions. Because of limitations of space, both facts and decisions are oversimplified. For complete details, an attorney should go to the record of the court case. No attempt is made here to give legal opinions.—EDS.

In the News

The U.S. Supreme Court has not decided as to whether it should hear appeals that could bring about a ruling on the constitutionality of Sunday laws in the nation.

Three such appeals are pending. If four of the nine justices agree that an appeal presents a sufficient Constitutional issue to warrant a hearing, a "writ of certiorari" is issued, otherwise denied.

The consensus of the state courts has been that states may enact legislation requiring businesses to observe Sunday. If the majority of the people want Sunday observed, it is proper, and such exceptions may be made as legislatures deem appropriate.

From the Files

CASE: The Union Baptist Church of Hopewell, Va., entered into a contract for the construction of a new building. Its banking committee, however, refused to turn over the church savings as a down payment on the contract. The church sued to compel the committee to withdraw the money, and, at the request of both sides, the lower court ordered that a vote be taken by the entire congregation on whether the committee should be replaced. The vote was against the committee and a decree was entered accordingly.

Decision: This judgment was upheld. The higher court said that the church had properly called upon a court to resolve this problem, which involved civil and property rights, and the lower court had the power to supervise the congregational election.

[CARR V. UNION CHURCH OF HOPEWELL (VA.), 42 SE 2d 840 (1947)].

and Alice Cambridge of Cork preached in the midst of such conditions. Although a preacher in petticoats was a great novelty, according to Bennett, writing in his *History of Bandon* (out of print), "and she knew her congregation often contained numbers of those who came to jeer and not to pray, nevertheless, she stood up in the pulpit unabashed, gave the little cap which she wore on the back of her head a twist, tightened her apron-strings about her waist, and entered becomingly on her discourse."

Of such stuff—such dauntless human stuff—has Irish Methodism been made. Progress was exceedingly slow in Ulster, but soon it outstripped the rest of Ireland. Many of those who experienced the change of heart that characterizes Methodists did not leave their own churches, but remained to bring new life there. In the opinion of more than one historian, without Methodism the Presbyterian church of Ireland would probably have withered and wasted away.

SO, METHODISM continues its witness in Eire despite the fierce opposition of a church that is as authoritarian in Ireland as in Spain. The Irish Conference looks upon this part of its territory as a mission field. It sends only its most courageous preachers.

There are adjustments in salary to help balance the hardships, and a man is not expected to stay too long at so difficult a task. (Itinerancy allows for a change every five years.) Nevertheless, some of the best Methodist preachers in the South have been there a lifetime.

A well-attended Wesley College at Dublin, next to St. Stephen's Green Church, sends many a likely candidate into the ministry. The theological seminary for Irish Methodists is Edgehill College, Queens University, at Belfast.

Among the heroic things being done in the South, where Methodism is admittedly much weaker than in the North, is the work of Centenary Church, Cork.

With fewer than 200 members this congregation has raised \$11,000 a year and given \$6,100 of it to others, something better than the 50-50 record of which some American churches are proud.

Southern Ireland has Gurteen School, the only Protestant center of agricultural education and experimentation appropriate in a farming country.

The wiser Roman Catholics have been known to express appreciation for the Methodists. Their high standards of integrity and industry set a good example, an example that is needed by their Roman Catholic neighbors. Methodism is the only puritanical influence in the South, the only voice against social wrongs. (And Methodists there are concerned about more serious matters than gambling at the bingo tables!)

If the Methodist is the person who knows Christ intimately, Southern Ireland needs Methodism. Dominant Roman Catholicism cannot meet this need. Yet, Methodism, according to Dr. Ker, cannot expect to rival Catholicism.

He suggests that the Methodists there find ways to draw closer together. The smallness of their numbers makes this imperative. Such a consolidation would present new opportunities for the development of new churches (especially in housing projects), for the growth of schools (particularly of the experimental type), for planting institutions with a spirit that Roman Catholicism cannot attempt to maintain. Such a drawing together would help overcome Methodist frustration in the South and West.

Northern Ireland, despite the fact that the people there go to church better than anywhere else in Europe, needs the Methodist witness. Methodists must work closely with church people of other denominations. And Methodism must underscore experience, becoming conscious (but not proud) of its own heritage. Irish Methodism, first of the independent Methodisms, has come for such a time as this!

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Hymns

for Pentecost

By Helen G. Jefferson

WHITSUNDAY, or Pentecost, calls for centering our interest on the Holy Spirit, and the hymns on this theme are among the best in *The Methodist Hymnal*. They are good from both literary and musical viewpoints. They are worshipful.

Outside the section on the Holy Spirit is the chant, "Come, Holy Ghost, our souls inspire." This famed Latin hymn comes from the ninth or tenth century. Its authorship is unknown, but it has been variously attributed to Charlemagne, Ambrose, Gregory the Great, and Rabanus Maurus. In medieval times, it was accompanied by the ringing of bells and the use of lights and incense. Probably it was used in the coronation of kings and popes. Today it is an impressive and solemn part of the ordination of elders.

There have been more than 50 English translations of this hymn. The one used in our hymnal is by John Cosin, a 17th-century bishop of Durham.

The chant *Veni Creator* is an ancient plainsong which was used from the beginning with this hymn.

Another translation of this same hymn was made by the poet John Dryden. The hymn "Creator, Spirit, by whose aid" was adapted from a poem by Dryden originally consisting of 39 lines in seven stanzas of unequal length. John Wesley

abbreviated it and adapted it for congregational use. It was set to the familiar tune *St. Catherine* ("Faith of our Fathers"). It does not appear in the present edition of *The Methodist Hymnal*, but was used earlier.

A second historic Latin hymn is *Veni, Sancte Spiritus* from the 12th century. It is also of uncertain authorship. It has been attributed to Robert II of France, Hermanus Contractus, Stephen Langton, and Pope Innocent III.

More than 40 English translations have been made. The one used in our hymnal, "Come, Holy Ghost, in love," is by Ray Palmer.

It is set to *Olivet*, a tune written by Lowell Mason for Palmer's "My faith looks up to Thee." Both these hymns have an identical metrical pattern. *Bethel* by John Cornell has also been used with both these hymns. Because he wanted to fit the words to this metrical pattern Palmer's translation is not close to the original Latin.

Edwin Caswell's "Come, thou Holy Spirit, come" is closer to the original Latin and has a similar meter. It is set to *Veni Sancte Spiritus*, music written by Samuel Webbe for the Latin words. John R. Neale also has a translation, "Come, thou holy Paraclete," set to the same music.

The first hymn in the section on the Holy Spirit is Isaac Watts's "Come, Holy Spirit, heavenly Dove." George Whitefield made two changes in stanza two: "earthly" for "trifling" in line two, and

in line three "Our souls can neither fly nor go" is changed to "Our souls, how heavily they go." John Wesley changed the first line of stanza four from "Dear Lord! and shall we ever live," to "And shall we then forever live." Wesley objected to the use of "dear" in addressing the Deity as too familiar.

Watts's hymn is sung to the tune *St. Martin's* by William Tans'ur, an 18th-century English composer. The alternative tune *Azmon* is more familiar.

THE SECOND hymn on the Holy Spirit is "Holy Spirit, Truth divine" by Samuel Longfellow, younger brother of Henry Wadsworth Longfellow. This hymn is displacing Andrew Reed's "Holy Ghost with light diving," which Longfellow used as a basis for a new hymn. One reason for the preference of Longfellow's hymn is the use of "Spirit" rather than the word "Ghost."

This hymn is set to *Mercy*, a beautiful and familiar tune by Louis Gottschalk, a 19th-century pianist and composer born in New Orleans.

The third hymn on the Holy Spirit is "I worship Thee, O Holy Ghost" by William Fairfield Warren, a Methodist minister and theological professor. He was acting president of Boston University at the time of its founding. He wrote this hymn in 1877, because he felt that the Holy Spirit did not receive enough emphasis among Christians.

It is set to *Cooling* by Alonzo Judson Abbey, a 19th-century American who wrote many hymn tunes. This music is not familiar, but neither is it difficult.

Charles Wesley has two hymns on the Holy Spirit in our hymnal today. "Come, Holy Ghost, our hearts inspire" is not like the ordination hymn discussed above, except for the first line. This is rated high among Charles Wesley's hymns.

The tune *Winchester Old* to which it is set is from Este's *Psalter* of 1592.

Wesley's other hymn on the Holy Spirit is "Spirit of faith, come down." The tune *Bealoth* to which it is set is of uncertain origin, but was published in Mason's *Sacred Harp* in 1843.

There is only one hymn by a woman in the section on the Holy Spirit. It is "Our Blest Redeemer, ere He breathed" by Harriet Aube, published in 1829. She was born in London of French parents who fled to England after the Edict of Nantes was revoked. This hymn is also unique in that only the final stanza is a prayer; all the other hymns on the Holy Spirit are prayers.

The tune *St. Cuthbert* was written for these words by John B. Dykes, the famous composer of hymn tunes.

Some of the best hymns of the Holy Spirit are not old historic hymns. One of the best of the more modern ones is "Spirit of Life, in this new dawn" by Earl Marlatt. He was born in 1892 in

Helen G. Jefferson is a graduate of the Pacific School of Religion, and member of Trinity Church in Berkeley, Calif.

Planning the Church WEDDING

By HAROLD R. HODGSON

IT'S a rare bride in June who isn't as nervous as a witch on Halloween. But many a bride can be helped toward serenity by proper assistance in the planning of her wedding.

I HAVE used a simple form in such planning for years, and I have found it helpful to young people and effective as a guide for my ministry as well.

(To be filled out by the bride with duplicate returned to the officiating pastor one week before the wedding.)

Bride's name _____ Groom's name _____

Date of wedding _____ Hour _____

Rehearsal date _____ Hour _____

Names of bridal party:

Maid or Matron-of-Honor _____

Bridesmaids _____

Flower girl _____

Ring bearer _____

Best man _____

Ushers _____

Father of the bride _____

Organist _____

Soloist _____

Custodian _____

Bridal gown (please check) Formal _____ Semi-formal _____ Informal _____

Officiating pastor _____

Attendance:

Number relatives and friends of the bride _____

Number relatives and friends of the groom _____

Flowers

Name of florist _____

Ring (please check) Single _____ Double _____

License

When and where secured _____
(must be in the county in which you are married [Maryland])

Photographer _____

Certificate (pastor will provide)

Wedding book (for names of guests)

Reception (where) _____

Caterer _____

Receiving line (names) _____

Do you desire an announcement in the church bulletin? _____ When? _____

Indiana and has been a theological teacher and administrator at Boston and Perkins.

The tune used with it is *Maryton*, written for "Sun of my soul, thou Saviour dear" by Henry Percy Smith, a 19th-century English clergyman.

Another 20th-century hymn on the Holy Spirit is Henry Hallam Tweedy's "O Spirit of the Living God." Tweedy was born in New York State in 1868, and was a professor of theology at Yale University.

The tune *St. Leonard*, used with this hymn, was written by Henry Hiles, a British musician, for Adelaide Anne Procter's hymn, "The shadows of the evening hours."

One of the greatest of all hymns about the Holy Spirit is George Croly's "Spirit of God, descend upon my heart," published in 1854. Croly was born in Dublin, lived most of his life in London, preaching and writing.

The beautiful tune *Morecambe* was originally written in 1870 for "Abide With Me." It fits Croly's hymn as if it were written for those words. The composer, Frederick Cook Atkinson, was a 19th-century English organist.

ONE OF THE best known and most used hymns to the Holy Spirit is "Breathe on me, breath of God," by Edwin Hatch. He was a 19th-century English clergyman and professor. The simplicity and sincere devotion of this hymn gives it universal appeal.

The tune *Trentham* is used as the setting in our hymnal; other hymnals have used various other tunes. In fact, this hymn seems to be one still in search of its perfect setting, although *Trentham* is as good as any music used. Robert Jackson, an English organist and choir director wrote the tune for the hymn "O perfect life of love," and published it in 1888.

The hymn "Send down Thy truth, O God" was written in 1867, but its emphasis on peace and love is always appropriate. This hymn and Tweedy's have a definite emphasis on the social gospel. The others are more concerned with the inner life. The New England born author, Edward Rowland Sill, was well known as a poet, and he taught at the University of California from 1874 until 1882.

The tune *Garden City* was first published in 1890. It was written by Horatio William Parker, an American composer who was professor of music at Yale University.

On Pentecost Sunday the service can be made a rich and meaningful experience by the use of such hymns of the Holy Spirit. A good selection would include one of the older historic hymns and at least one of the more modern ones. But the use of such hymns need not be confined to Pentecost.

How they are elected and assigned will determine whether Methodism is to be a united denomination or six little separate ones.

We Need Bishops for the Whole Church

By WALTER G. WILLIAMS

FROM its beginning, American Methodism has been democratic. Francis Asbury refused to serve as a bishop until elected by his fellow ministers, even though John Wesley had appointed him. Since that time all our bishops have been elected.

Books of etiquette are careful to point out that Methodist bishops are not correctly addressed as "Right Reverend." Our bishops are consecrated to positions of leadership, but they are not ordained to an ecclesiastical order higher than other ministers.

When he leads a service for the ordination of deacons and elders, the bishop does so as president of the Annual Conference and as an elder of the church. In the ordination of elders he is assisted by other elders, and the *Discipline* provides that in the absence of a bishop ordination may proceed under the leadership of elders. The laying on of the bishop's hands is not necessary.

No Methodist bishop has authority to grant or deny the rights of ordination; that is for the Annual Conference. It is the church, through the conference, which grants authority for the creation of its ministers, and it is the church, through its elders, which ordains men to ministerial office.

For a short time the leaders of Methodism were known as general superintendents, a term much preferred by Wesley himself. He chose the superintendents for leadership in organization, not dignity of ecclesiastical office. The first Conference minutes refer to the "superin-

tendents," but a footnote states that "bishop" is more scriptural.

The first minutes to list "bishops" are those of 1788, and the minutes of 1789 and 1790 mention John Wesley with Thomas Coke and Francis Asbury as "Persons that exercise the Episcopal Office in the Methodist Church in Europe and America."

John Wesley would have denied that he was a bishop, that there was any Methodist Church in Europe, and that either Coke or Asbury had any authority in English Methodism.

The church in America was well pleased with its system of leadership, and it made the general superintendency and the episcopal form of government permanent. One of the six restrictive rules in the constitution forbids any change in our system which may eliminate the office and function of bishop.

Our bishops are the spiritual and administrative heads of the church. Formerly they were elected by the General Conference. Since unification in 1939, they have been elected and consecrated to office by the vote of the Jurisdictional Conferences.

In 1960 it will be necessary to elect at least 13 bishops to replace those who have died and those who will retire at the Jurisdictional Conferences. The growth of the church has caused the General Conference to decide that the church needs one additional bishop in each Jurisdiction.

As the Jurisdictional Conferences proceed to the elections, each one can determine the percentage of votes necessary to elect a bishop. It is recommended in the *Discipline* (Par. 422) that "at least three fifths of those present and voting be

necessary to elect." But each Jurisdictional Conference is its own final authority.

There are no nominations. It is the custom that, after meditation and prayer, ballots are cast. The opening ballot functions as a nominating ballot, but a new name may be entered at any time. Those with the highest vote on the opening ballot are not always elected.

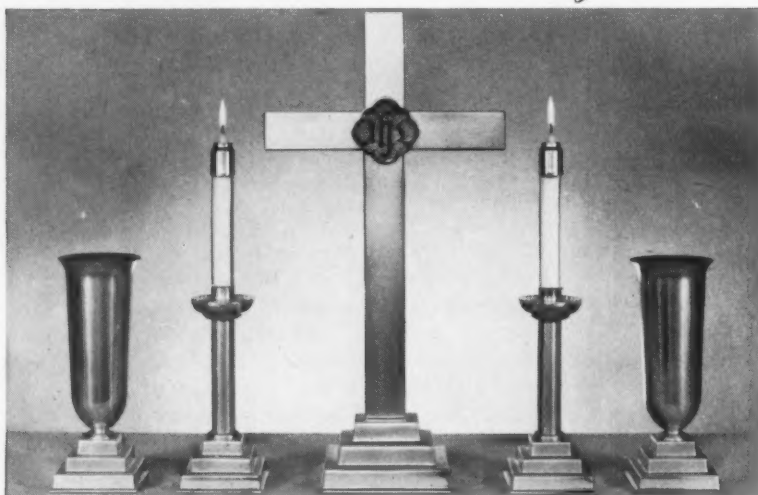
Any minister in the church may be elected. He need not be a member of the electing Jurisdiction. Gerald Kennedy was serving in the South Central Jurisdiction when he was elected bishop by the Western Jurisdiction. The minister elected need not be a member of the General or a Jurisdictional Conference. He is not required to have reached a specific age. But, it is assumed that, in addition to his spiritual qualifications, he must have demonstrated his ability as a leader. Of course, he should be well acquainted with the organization of The Methodist Church. Theoretically, the church could elect as bishop a newly ordained elder, man or woman.

The bishops elected by the Jurisdictional Conferences are consecrated by them and are assigned residences within the electing Jurisdictions. The *Discipline* provides (Par. 423) that bishops shall be consecrated at the time and place of the Jurisdictional Conference. But the Commission to Study the Jurisdictional system is proposing that the bishops be consecrated at the General Conference, thus emphasizing that they are bishops of the whole church. This change could be accomplished by changing the word "succeeding" in Par. 14 (Art. IV) of the Constitution to "preceding."

Bishops may be transferred from one

Walter G. Williams is dean of students and professor of the Old Testament on the faculty of Iliff School of Theology.

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Jurisdiction to another, just as ministers may be transferred from one Conference to another. Since all Jurisdictions elect bishops to fill vacancies, transfers are probable only when two bishops, with the consent of their Jurisdictions, agree to exchange. This is a difficult procedure, and the Commission to Study the Jurisdictional system offered plans for making such shifts easier.

Some Methodists are proposing that we adopt a plan of term episcopacy. An eight-year term has been suggested.

Others are proposing that the length of residency of bishops in one Area should be limited. At the 1956 General Conference, 332 such proposals were made and supported by a majority report of the committee on the ministry. The delegates in General Conference voted not to adopt such a restriction. But the 1960 Conference has set twelve years as a residency limit.

Much can be said for the restoration of the dignity of episcopal consecration by the General Conference. The Constitution already provides that the time and place of consecration shall be fixed by the General Conference.

As the Commission to Study the Jurisdictional system suggests, a General Conference committee on episcopacy could well serve as a clearinghouse between the several Jurisdictional Conference committees for the easier transfer of bishops between Jurisdictions and their assignment to Areas.

Because of the varying nature of our episcopal Areas, the church ought to have the right to draw upon the entire membership of the Council of Bishops as it seeks to meet its needs. It stands to reason that the church can better assign adequate leadership to a special Area when it can draw upon the entire Council rather than be limited to four or even a dozen bishops within the Jurisdiction.

Some years ago, in a book, *The Organization of The Methodist Church*, Bishop Nolan B. Harmon well summarized the importance of a bishop's work: "Beside the primary duty of manning his Area and directing its program, the bishop is an officer of the general church, one who must see far past jurisdictional boundaries, even if he is not permitted to supervise work beyond them. He has a representative, church-wide, and world-wide mission to perform, and finds many times that he is called upon to represent universal Christian brotherhood as well as his special ecclesiasticism. Traveling, speaking, writing, superintending, presiding—on he must move, following the same long trail, though with different means of transport, as that followed by Asbury. The Methodist Church is an episcopal church in a very real sense, and the bishops are yet 'set apart' for a profoundly important work."

BISHOPS are also HUMAN

By R. BENJAMIN GARRISON

*And being human, they need
the ministers as much
as the ministers need them.*

NEARLY EVERY denomination of Christians has its bishops in one form or another. That is, nearly every church concentrates power in some office.

Freechurchmen do not readily become polemically breathless debating whether bishops are of the *esse* or of the *bene-esse* of the Church. But they do trip up sometimes in their efforts to come to a rapprochement with the persons who hold the power their church has given them.

So, whether we believe that bishops are divinely constituted vicars of Christ or merely products of ecclesiastical tradition, we are involved in the question of our relationship to and attitude toward the leaders of the Church.

As a Methodist, I write necessarily from a viewpoint that holds the episcopate to be beneficial for, but not necessary to, the Church. The episcopacy helps the Church, but it does not constitute the Church. To employ and reverse the distinction of Ignatius of Antioch, bishops are important to the well-being, but not to the being of the Church.

Thus, our ministry is composed of two orders, deacons and elders. The bishop is an elder who has been set aside and consecrated for a particular ministry. That ministry is different from others, but not superior to them.

So it says in the book of *Doctrines and Discipline of The Methodist Church*. But we often act as if the bishops were a subgender within the "third sex" known as the clergy. We defer to him as if he were a lady. We refer to him as if he were not a gentleman. Cautiously, we confer with him. Automatically, we concur with him.

Then we paint the whole façade with pale and farcical colors by imagining that the bishop likes it this way. Usually he does not.

When we beckon a man to be a bishop we are in effect saying to him, "We admire your accomplishments and we need your services. We are willing to trust you

with greater power as a special instrument of the Holy Spirit. Because you are our brother, we want you to be our bishop."

Then the fun begins when ecclesiastical metamorphosis threatens. Partly out of custom, partly out of prudence, and partly out of ignorance, the very brotherliness which qualified a man to serve us commences to vanish. We avoid normal contacts with him, almost as one avoids a former girl friend. Clerical gatherings sometimes resemble a junior-high youth meeting. The "boys" sit on one side, the bishops on the other.

The bishop seeks us out only officially, which is to say that he does not seek us out at all. The brother is now a bishop—which tragically often is a contradiction in terms.

Maybe the contradiction is in us. I judge that we are as often to blame as the bishop. Because we are afraid the ungenerous will misinterpret honest interest as professional self-interest, we cannot even carry on a conversation with the man of power without weighing every word as if our very livelihood depended upon it.

Sometimes, indeed, it does, but more often it does not. Sometimes we show our independence by denying our interdependence and by defying the man of power publicly and privately (like little boys who want to prove that no mere parent is going to tell us what we can do).

OF COURSE the contradiction may also be in the bishop, for he, too, is human. Power does not corrupt many bishops, but it does condition most of them. Naturally they are aware of the increased power which their brothers have voluntarily surrendered to them. Unfortunately a few assume that power is spelled p-r-e-s-t-i-g-e.

The bishop is human enough to like it when men stand as he enters the room. However, he may be foolish enough not only to like it, but to expect it. He cannot

but know that he holds tremendously important strings on a clergyman's earthly destiny. But some bishops have been fatuous enough to remind a man of those strings. Such men sometimes seem unable to make even a routine announcement without pontificating "as the bishop of this Area."

It bears repeating that none is immune to this disease, whether the office is called by an episcopal title or not: Conference and convention presidents and moderators, district superintendents, any who have the ear of the hierarchy, even, alas, parish pastors are susceptible and liable to succumb.

Here is a man arising to address his assembled colleagues who identifies himself, in tone, as The Reverend Dr. Definitely Dignified, pastor of the Distinguished Avenue Church. His private conversation is burdened with the size of his church budget, oozes with references to a large membership or an ample staff. Community responsibilities almost keep him from attending the church conclaves in which he can expect to glitter magnificently.

We preachers in general, not just bishops in particular, are up front too much for the good of our souls. This is unfortunate, though human. As a Presbyterian minister once said, "I would not mind having bishops in our church—so long as I could be one of the bishops."

Because we are human we need bishops, or their equivalent. Because bishops are human, they need us. I have the feeling that men of power even in the Church are lonely. Recently I saw a district superintendent of The Methodist Church wandering in a hotel lounge where run-of-parish ministers were chatting in jolly good fellowship. You could almost feel his loneliness, his aching desire to enter the circle, knowing that if he did he could not really enter as a brother, and that if he did not he would be accused of aloofness.

Where separation is required to insure impartial perspective and objective decisions, it is justified. Where aloofness is caused by a man's own spirit, or by that of his brothers, it is not only unjustified, it is wrong—sinful, in fact.

When a brother is set aside as a bishop, why cannot we allow him, and why cannot he allow himself, to be a big brother—big, surely, but a brother still? If we do not permit him this, both he and we are deprived of the deepest feelings of the human spirit and the highest joys of the Christian ministry. If we deprive him of this, the ecclesiastical curtain inevitably drops between us.

When a brother is consecrated to serve us, we should rejoice. If we add understanding to that rejoicing, and if he adds humility to it, our mutual ministry will more nearly shine with that charity which we constantly call upon our people to embody.

R. Benjamin Garrison is minister, First Methodist Church, Bloomington, Ind.

What Shall We Think of a CATHOLIC CANDIDACY?

A PANEL

Inconsistencies on Church and State

By HAROLD A. BOSLEY

First Methodist Church, Evanston, Ill.



A SERIOUS ambiguity or contradiction exists in Roman Catholic thought on both the principle of the separation of Church and State and the principle of religious freedom.

Pope Pius IX in 1864 condemned the principle of the separation of Church and State in no uncertain terms. He held it to be wrong to advocate that public schools should be free from all Church control, wrong to hold that "every man is free to embrace and profess" any religion he believes in. He deplored the fact that some Roman Catholic countries permitted new residents "the public exercise of their own peculiar worship."

In 1953 Pope Pius XII said that "what is not in accord with the truth (the Roman Catholic interpretation of it) has objectively no right to existence, propagation, or action."

Probably the clearest interpretation of the official position came in the encyclical *Immortali Dei* of Pope Leo XIII in 1895. It has been definite in the Roman Catholic Church ever since. For a clear and candid presentation of the implications we have but to turn to the book *Catholic Principles of Politics* by Fathers Ryan and Miller, published in 1940 with the *imprimatur* of the church. We are confronted by the blunt assertion that there is only one true religion, Roman Catholicism, that the Roman Catholic church must establish itself as the state church in the United States. These eminent Catholic writers say, "The State

should officially recognize the Catholic religion as the religion of the commonwealth; accordingly it should invite the blessing and ceremonial participation of the Church for . . . important public functions . . . ; it should recognize and sanction the laws of the Church; and it should protect the rights of the Church and the religious as well as the other rights of the Church members."

This is the official position of the Roman Catholic church on the separation of Church and State; and it is crystal clear.

But we have witnessed the development of an unofficial position by various spokesmen of the Roman Catholic church in America.

Father John Courtney Murray, a Jesuit theologian, expresses the hope that the Roman Catholic Church can be persuaded to acknowledge the validity of the traditional American policy of separation of Church and State. He asks, "Is the Church in America to be allowed to travel her own historical pattern and forward her own solutions to the Church-State problem, remaining faithful to essential Catholic principles, or is the Church in America to repudiate the history of America and what is most unique about it—a political tradition sharply in contrast to that of modern Continental Europe?"

Father Murray is asking the question that is uppermost in the minds of all thoughtful non-Roman Catholics these days. What can we count on in this matter? If the official position stands, then we must arm for unceasing conflict at every point where the Roman Catholic Church might gain new influence and power to seek the union of Church and State. Much as we might like to believe Al Smith or John Kennedy or anyone else when they proclaim the position advanced by American Catholic leaders, *we cannot forget that it is unofficial, that it contradicts the official position.*

A similar ambiguity is observed as regards the principle of religious freedom. Historically, religious freedom has come to mean several things to individuals and

churches alike in our experience in this country. To an individual it means these five things:

(1) The right to believe as reason and conscience dictate.

(2) The right to worship God accordingly.

(3) The right to live and act in accordance with our beliefs.

(4) The right to state our beliefs freely in all forms of expression: art, journalism, books, radio, television, and other media.

(5) The responsibility to seek for others the same freedom in the exercise of their religious faith.

To us as churches—whether large or small—religious freedom means another five things:

(1) The right to join and work in any religious group.

(2) The right to educate our children in that faith.

(3) The right to seek the conversion of others.

(4) The right to withdraw from a religious fellowship and join another or none at all.

(5) The responsibility to strive for a society in which these rights will be guaranteed to all religious groups.

To those who may be disbelievers, atheists, or agnostics, the doctrine of religious freedom contains this assurance: You have the right to disbelieve in God, to deny religion, and to seek freely to persuade others accordingly without any sanction in law being lifted against you.

Yet when we turn to the book by Fathers Ryan and Miller with the question, "What is the official status of non-Roman Catholic groups in your Catholic commonwealth?" they give us the official reply: "If these are carried on within the family, or in such an inconspicuous manner as to be the occasion neither of a scandal nor of perversion of the faithful, they may properly be tolerated by the State."

The world organ of the Jesuit society repeats both the official position and makes a reluctant concession regarding this country: "The Roman Catholic Church, convinced through its divine prerogatives of being the only Church, must demand the right of freedom for herself alone. As to other religions, the Church will certainly never draw the sword, but she will require that by all legitimate means they shall not be allowed to propagate false doctrine."

Then comes the sorrowful concession that in countries like the United States "Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live."

Bishop James Pike speaks for many of us when he writes: "Nobody knows precisely what issues will come up in which this matter of Roman Catholic allegiance is likely to be important. But at least five

issues have kept appearing: official U.S. representation at the Vatican; federal subsidies to parochial schools; censorship; freedom in the distribution of contraceptive information (now focused on the question of our willingness to aid other nations wanting it); and certain matters of foreign policy involving the Roman Catholic Church."

So far as I am concerned, I would feel free to vote for a Roman Catholic for president of the United States—

(1) If the ambiguity and contradiction in basic principles could be resolved; if there could be an official statement from Rome that the unofficial positions taken by the American Roman Catholic Bishops on separation of Church and State and religious freedom are in fact the official position of the Roman Catholic Church;

(2) When we see more evidence than we now have that the Roman Catholic Church actually prizes religious freedom for others as well as for herself; that she does not seek for herself a status in our common life which cannot be shared with all others; that she has what only can be called, "a decent regard" for the rights of others in her definition of faith and morals, that she is not intent on seeking and controlling votes, making and unmaking legislation, if not legislators, with an eye alone to her own policy and welfare.

(Dr. Bosley's complete sermon "Why I Cannot Now Vote for a Roman Catholic for President" may be obtained from the First Methodist Church, Church and Hinman Aves., Evanston, Ill.—Eds.)

Birth Control as A Political Issue

By PAUL J. BEEMAN

Euclid and Morgan Methodist Churches, Clay, N.Y.



THERE is some doubt that the Roman Catholic bishops may be ready to back Senator John Kennedy for president even if he is nominated. And this could explain the bomb they tossed into the national political arena last fall, with their November 25 statement opposing the use of public funds to promote artificial birth control at home or abroad. They said that Catholics "will not support any public assistance, either at home or abroad, to promote artificial birth prevention."

In recent months more and more ques-

tions have been asked of Senator Kennedy by his own church, by the Protestant denominations, and by politicians. His liberal answers may have indicated to the hierarchy that they could no longer trust Senator Kennedy to act as a Catholic first, and a statesman second. And this may not be the kind of Roman Catholic the cardinals and bishops would like to see in the White House.

If they wanted to warn Senator Kennedy and test his allegiance to Roman Catholic dogma, they could hardly have chosen a better subject. Here's why:

First, the question yields two clear answers. It will separate faithful Catholics from most other people like meat on the Friday menu. In part, the question is one of method. Which, if any, means of birth control should be practiced?

Pope Pius XII declared that all methods of birth control are immoral except abstinence from the marital act during the several days each month a woman may be fertile.

On the other hand, in recent years every sizeable denomination except the Roman Catholic either has offered no opposition or has come out positively in favor of child-spacing. They feel that continence is an unrealistic method, if population is to be controlled.

The second reason the birth control issue is a sound test of Senator Kennedy's Catholic loyalty is that his answer depends upon his acceptance of Catholic dogma, and not on common sense or facts.

Pope Pius declared that "no indication or need can change an action that is intrinsically immoral into an action that is moral and lawful." Since Catholics believe that all artificial birth control is against moral law and basic ethical considerations, the issue for them is settled.

They are deaf to the cries of sociologists and scientists who warn that the day is soon coming when the population will be too large for its food supply.

They are silent on the terrifying and terrible consequences—moral, ethical, social, personal—in over-population.

The third factor which makes the birth control issue useful politically is that Senator Kennedy can hardly sidestep such a matter. In the past few months two governmental committees have made recommendations regarding birth control measures, one reporting to the President, the other to the Senate Foreign Relations Committee. Both recommended the use of government money in promoting artificial means of birth control, one through foreign tests of drugs on human beings, the other by providing the means of disseminating information on the subject in nations requesting such help.

Senator Kennedy has been asked repeatedly whether his vote or his veto would be completely his own, or would reflect the Roman Catholic dogma.

He finally replied: "Whatever one's religion in private life may be, for the office holder nothing takes precedence over his oath to uphold the Constitution in all its parts." He added that population control should be left to the discretion of individual nations, and it would be a mistake for the United States to interfere in the affairs of others.

Most Protestants praised Kennedy's forthright statement. But the majority of the Catholic press didn't like what it heard. The Jesuit weekly, *America*, even announced editorially that Kennedy did not really believe what he said.

Senator Kennedy is faced with a serious decision, and he has never come out with a direct answer, even though he did say that if an undeveloped nation requested aid in controlling population, he doubted that such a request should be heeded.

The teachings of the Roman Catholic Church on birth control are clear. What will Candidate Kennedy do with them?

What can a Priest Do?

By FRANCIS J. CONNELL

Dean, The Catholic University of America, Washington, D.C.



Harris & Ewing

ONE ROMAN Catholic asks me: "What should a priest say to his parishioners when they question him on the current problem whether or not a Catholic may or should be president of the United States?"

In the first place, a priest should remember that he is forbidden by the statutes of the Church to take part in political affairs as such. The Third Council of Baltimore warned priests not to mingle in politics. (Of course, this does not mean that the priest is forbidden to vote. He may and should.) The Council added: "The admonitions, however, are not to be understood in the sense that they must be silent about the grave obligation by which the citizens are bound even in public matters, always and everywhere, to labor for the greater good of religion and of the country, according to the dictates of conscience before God" (*Acta et decreta Concilii Plenarii Baltimorensis Tertii* [Baltimore 1886], n. 83). Hence, when Catholics ask enlightenment and guidance on the question as to whether or not it would be advisable to have a



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Catholic president in our country, the priest should be prepared to give them some general principles, without in any way campaigning for any candidate.

In the first place, the priest should inform the questioner that there is nothing in the Catholic religion that should prevent a Catholic from being a good president. On the contrary, the teachings of the Catholic Church regarding the duties of those in public office, if conscientiously followed, would help a person in public life to fulfill his obligations more effectively. Certainly, the church's insistence on perfect honesty in political officials, on the duty of the public official to seek the good of state or country primarily rather than his own advantages, and above all, on the doctrine that every person with civil authority represents God himself, should help a man in the responsible office of president of our country to fulfill his duties correctly, if he conscientiously observes these principles.

Secondly, the priest should tell those who seek information on this question that Catholics are bound in conscience to vote for the candidate whom they consider best suited for the office, whatever may be his religious affiliation. If a Catholic cast his ballot for a candidate because he was a Catholic and passed over a non-Catholic candidate who, in his estimation, would make a better president, he would be guilty of sin. In other words, there should be no "Catholic Party" in our land. Of course, this puts a Catholic candidate at a disadvantage. For, while many of our citizens believe that it is lawful to vote against a Catholic merely because of his faith, a conscientious Catholic must regard it as wrong to vote for a Catholic merely because of his faith. But the principle that is at stake must be the Catholic voter's primary consideration, no matter how irked he may be at the spirit of narrow-mindedness and bigotry that is so widespread in our land today. The common good of our nation, not the particular religion of the candidates, must be the determining factor for the Catholic in casting his ballot.

Thirdly, any Catholic in office must regulate his conduct by the law of God as this is proclaimed by the Catholic Church. The same principle should be observed by the Protestant and Jewish officeholder—each must regard as the primary norm of conduct the divine laws as his particular religion proposes it. The public official who would have no regard for God's law in the management of civil affairs is a person who cannot be trusted, for he would make merely human norms the ultimate determining factor in every public issue. He would subscribe to the policy: "My country, right or wrong," the policy followed in totalitarian states.

That is why a Protestant or Jew who

would acknowledge a divine law, and presumably live up to it in his official conduct, should be preferred to a Catholic candidate who would reject the obligation to follow any norm higher than the material welfare of his country or the will of the majority of the voters. In practice, the Catholic, the Protestant, and the Jew (presuming all to be good and conscientious men) would be in agreement in the interpretation of God's law, for it would be, in the case of our government, the natural moral law, perceptible to every intelligent and honest person, at least in its general principles.

I do not hesitate to say that there has not been a single instance in the political history of the United States since the birth of our nation when the President was called on to make a decision or to act, in which a conscientious Catholic president could not have decided or have acted in a way that would not restrict any of the legal rights of the non-Catholic citizens.

Fourthly, Catholics should be told that it would not benefit the Catholic Church or Catholics as such to have a Catholic president. If he is the man best suited to fulfill the obligations of the office of chief executive, benefit would come to our country, and above all, the stigma of bigotry attached to our nation by those who would reject any Catholic, however competent he may be, would be removed. If he were an upright Catholic, fully aware of the teachings of his church, he would know that it would be sinful for him to show any special favor to the Catholic Church or to Catholics, because he would be bound in conscience to accept the principle of civil equality for all religions in the United States.

If anything, it might be detrimental to the church or to Catholics to have a Catholic president, because almost any national misfortune or calamity that would occur would be ascribed to his religion by many non-Catholics, however free from responsibility he might be. And, if a Catholic inclined to be compromising were elected, he might even be hesitant to give his co-religionists their full civil rights. He might "bend over backward" in the attempt to prove that he does not wish to give any special favor to Catholics.

Finally, Catholic citizens of the United States should realize that, if the spirit of anti-Catholic bigotry pervades the land in the near future, they must retain the spirit of charity toward those who are hostile to the Church, ascribing their antagonism to ignorance rather than to malice. And Catholics should be urged to pray that such persons may be enlightened so that they would come to understand correctly the Catholic Church and Catholic doctrine.

(Reprinted by permission, from "The American Ecclesiastical Review" for April, 1960.—Eds.)

OPEN Forum

LETTERS TO THE EDITORS

Silence in Worship

EDITORS: I deem Andrew Eickhoff's emphasis on silence in public worship a misplaced emphasis [see *The Silent Minute*, Feb. 18, p. 11].

The lack of silence I deplore is that between the entrance of the first worshiper in the sanctuary and the first note of the first hymn. Conversing on anything from a basketball game to the weeks church activities leaves little room for prayer and meditation.

WESLEY NOTHDURFT

Peoria, Ill.

On Climbing Way Out

EDITORS: If this editorial is "way out," Methodism needs to be way out in the same direction.

Comparing some of our Articles of Religion (especially VII, VIII, IX, X, and XIII) with some of the statements in the back of the *Discipline* (particularly Pars. 2016 and 2029) shows that Methodism is way out in something less than a favorable direction. . . .

WENDELL A. MEGGS

Douglas Chapel Methodist Church
Gallatin, Tenn.

EDITORS: We need such bold suggestions and positive approaches.

GEORGE W. HUNT

First Methodist Church
Casey, Ill.

Misunderstanding Somewhere

EDITORS: The letter, *Misgivings about Brotherhood* [Feb. 19, p. 18], is based on a translation of the Bible that I must have missed, for most Bibles do teach that "God is still the gracious and loving Father of all men without exception."

God loves us equally (Matt. 5:45) because he is God (Hos. 11:9); all are evil (Rom. 3:23), yet while evil he loves us (Rom. 5:8); such alone is love (1 John 4:10). God's love that makes possible the New Birth did not come because of faith, but is a condition of faith. . . .

HARRY H. ALLEMANG

DePauw University
Greencastle, Ind.

The District Superintendency

EDITORS: The article's "ideal" is impossible of attainment [*The District Superintendent*, Feb. 4, 1960], but it should be the objective toward which we all strive. In spite of all faults and mistakes,

the dedication of the men and women serving the churches is to be marveled at. . . .

WILLIAM C. HARTFORD

Harrisburg, Ore.

Sunday—No Official Day

EDITORS: While I commend the general position of the excellent editorial on Sabbath observance [Feb. 18, p. 3], I must mention the widespread request on the part of the Jewish community and other Saturday observers for exemption to Sunday closing laws.

Failure to make such exemption, as in New Jersey and New York, smacks of the establishment of Sunday by the state as an "official" day of rest. And that is a violation of religious liberty and infringement of the traditional separation of Church and State.

RABBI ARTHUR GILBERT

Anti-Defamation League
New York, N.Y.

The Middle-Class Church

EDITORS: Since The Methodist Church is not an authoritarian church its members, when moving from one community to another, usually affiliate with a congregation on a social, economic, ethnic, or common-interests level most agreeable to them. For this reason most communities ought to have more than one Methodist church. . . .

GLEN F. SANFORD

Department of Town and Country
Board of Missions
Philadelphia, Pa.

EDITORS: If we serve the needs of one group, we neglect others. Whether we like it or not, we have segregation—economic, social, educational.

Segregation is evil when it is enforced on others, but sometimes people segregate themselves. . . .

CHESTER PULLIAM

Festus, Mo.

CORRECTION

Dates were transposed in the story of membership gains in the Lands of Decision in the issue of April 28, page 30. In the two columns comparing figures for 1956 and 1959, the year 1956 should have been above the first (left hand) column. *Editors.*

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Books

of interest to pastors

When Trouble Comes, by James E. Sellers. Abingdon Press, 128 pp., \$2.

Reviewer: PAUL MORRISON is pastor of the Central Methodist Church, Lansing, Mich.

As I finished this book of little over 100 pages I thought: What lively discussions this will furnish for adult groups in our churches. Dr. Seller's material is far more magnetic than its title or subtitle (*A Christian View of Evil, Sin, and Suffering*).

All of his illustrations are fresh and pointed. "Life includes built-in hardships," he begins, and all the way through he deals with down-to-earth life situations. There are ministers who may not agree that "men are not sinners because of their troubles. Rather, they are sinners because of the false solutions they attempt to use in attacking their troubles."

The questions raised at the end of each chapter under, *What Do You Think?* will stimulate discussion. The author makes assumptions in his brief preface, such as: "Suffering and evil are somehow tied up together"; "Suffering at its worst is a spiritual problem more than a physical one"; and finally: "You must assume that you are not going to find out all the answers to the questions: 'Why do I suffer?' and 'Why do I cause others to suffer?'"

The book will be helpful to those who read it, not because it gives all the answers, but because Dr. Sellers raises most of the questions in a challenging way.

The Meaning of Death, edited by Herman Feifel, McGraw-Hill, 351 pp., \$6.50.

Reviewer: AUBREY ALSOBROOK is pastor, Central Methodist Church, Fitzgerald, Ga.

Here the author has collected an interesting group of essays on death. To be sure, the volume is far from definitive. Most of the chapters deal with a psychological approach to the study of death. It is obvious that this is inadequate. The theological significance of death and the Christian approach to death have a very minor place in the series.

From the positive side the point is frequently made that contemporary culture has tried to push death out of its atten-

tion as Puritanism tried to avoid talk about sex.

The essays are arranged under four headings. 1. *Theoretical Outlooks on Death* concerns "the meaning of death and the role it plays in man's life from the position of psychiatry, religion, and philosophy."

2. *Developmental Orientation Toward Death* deals with the concept of death in different ages.

3. *Death Concept in Cultural and Religious Fields* presents the death theme in modern literature; art with a discussion of funeral rites.

4. *Clinical and Experimental Studies* give experiences of physicians and psychiatrists in treating the dying.

The value of the volume pastor-wise is low. The essays do not deal with the ultimacy of the meaning of death. The question of the Resurrection is not dealt with at all. Death as well as life cannot be seen in its Christian perspective apart from the Resurrection.

The book does make a contribution in that it seeks to explore the meaning of death in a broader perspective than merely the religious.

What Is the Nature of Man?, by Randolph Crump Miller and others. Christian Education Press, 209 pages, \$3.

Reviewer: LEON M. ADKINS is general secretary, division of the local church, Methodist Board of Education.

Granting that revelation breaks in upon us with amazing insight, we recognize also that the deduction process contributes to our learning. Here is a volume from the pens of 16 writers who start where we are to answer a universal question. This question is not always articulated, but it haunts the consciousness of the unlearned artisan and the erudite scholar: "Who Am I?"

Whereas clergy look upon it as essentially a religious question, the 16 writers approach the "image of man" from the perspective of a variety of disciplines. They represent religion, education, ethics, arts, science, economics, social welfare. They draw upon Jewish, Protestant, and Roman Catholic traditions. The Religious Education Association, sensitive to the quest for answers, initiated a conference to gather images

of man which motivate persons in our modern culture.

There is no attempt to reconcile these images or to paint a composite picture. One is impressed by a moving paradoxical view of man and the film of one's mind reveals at least a double exposure.

The value of the book to the pastor and religious educator cannot be over-emphasized. "Religious education deals with one of the subtlest and most complicated processes in the world—the growth of the image, both in the child and in the adult."

Even a clergyman may have such a distorted image of man that he succumbs to the "fad of false compassion," and may "contact people," "practice social engineering," and build up "an adolescent generation for an adult let-down." One's image of himself—and others—clouds or clarifies receptivity to God.

William Nast, Patriarch of German Methodism, by Carl Wittke. Wayne State Univ. Press, 248 pp., \$4.95.

Reviewer: ROBERT H. GLAUBER is with the public relations department of Illinois Bell Telephone Co., and a freelance writer.

Dean Wittke's brief biography of William Nast may not succeed in bringing the rather austere patriarch of German Methodism to life, but it does offer several other benefits. It is a graphic picture of the growth of Methodism among early 19th century German immigrants, the establishment of their own Conference, their emerging importance to the whole Methodist Church, and their gradual decline as their German identity was slowly lost.

The book also presents a careful analysis of the newspaper *Der Christliche Apologete* which Nast founded in 1841 and edited for many years.

Wittke demonstrates that as Nast and his fellow-Germans grew more Americanized, their interests broadened. The early pages of the *Apologete* contained little but religious articles of a strictly fundamentalist nature.

As time went on, viewpoints broadened until, during the Civil War, the paper was able to give full support to the Union cause. From then on, it took a definite stand on almost every public issue of major importance. So we see the emergence of a group—both national and religious—from isolation into social involvement.

One cannot be too disturbed about Dean Wittke's failure to make Nast himself a real person. It is doubtful if anyone could. Nast's thinking, his way of life, his unreasonable prejudices are hopelessly foreign to us today. But the book, while primarily of interest to historians, offers a picture of the growth of one aspect of American Methodism that is valuable and in many ways unique.

NEWS and trends

NIELSEN RATINGS SHOW RELIGIOUS TV POPULAR

In the U.S. something like 271,000,000 man-hours are spent each day listening to television; how much of this attention goes to religious programs has only been estimated.

Some indication was obtained by CHRISTIAN ADVOCATE in an exclusive interview in offices of A. C. Nielsen, worldwide marketing research organization. Services of its broadcast division are used by leading firms, agencies, and networks but have never been employed by a religious denomination.

In checking Nielsen ratings it was found that the Methodist *Talk Back* in some cases rates favorably with the average of 20 for TV programs in general; the Lutheran *This Is the Life* somewhat lower. Dr. Ralph Sockman on the National Council of Churches-produced *National Radio Pulpit* showed one rating of 9.9 against the average for radio which is from 2 to 5. This is exceptional in that it was on a Sunday morning, when both radio and TV drop sharply from the average.

On Sunday morning, both *Talk Back* and *This Is Your Life* were shown consistently as "too low to measure" while on Sunday afternoon highs of 14, 15, 17, 18 and 21 were recorded.

In commercial TV, 50 is about "tops" for "name" shows such as *Gunsmoke*, *Wagon Train*, and some specials or spectaculars such as *Peter Pan*.

Have Gun, Will Travel is the all-time top favorite of U.S. viewers.

The rating of any certain show is the percentage of TV homes watching on a certain date. (On the chart below the figure given as the rating is the average for four weeks. Ratings do not vary much from week to week.)

To determine the approximate number of viewers or listeners, the producers or the sponsor takes the rating and multiplies it by the number of TV homes in that particular area. That figure is multiplied by 2.8, the average number of persons who listen or view in each home. On the chart, the rating of 14.2 for Louisville was multiplied by 195,200, the number of TV homes and it was determined that about 80,130 persons watched each *Talk Back* program there.

Top spot by category goes to westerns, with an average rating of 22.5 during April with 19 of them on the air. With

them, as with most commercial shows, the sponsor is usually gratified with ratings from 10 to 20. Daytime television has average rating of around 6.

From 7 to 10 P.M., known to the trade as the "ice-cream hours," ratings are highest, with the peak at 9 P.M. In a Nielsen survey made in November and December, 20.4 per cent of those hours were devoted to westerns, which captured 26.3 per cent of all the listening to network programs at that particular time (this is not a rating.) Situation comedy, comedy variety and general variety programs also showed percentages higher than the percentage time devoted to them. This is the competitive edge which pours millions into producing these types of program. Serious drama and adventure were lower than the amount of time they had.

Gets Film Festival Award

A *Talk Back* film, *A Portrait of Hector*, has been given a blue ribbon award in the 1960 American Film Festival in New York, in the ethical problems category.

It also has been accepted for competition in the International Film Festival in Europe.

It is the story of Hector McQuarry from birth to his 100th birthday, as he puts a total effort into a search for absolute security. He finds not a peaceful moment in his mania to guard against all types of eventualities.

31 Million Viewers Per Minute

The nation's TV homes in January, 1960 viewed at the average rate of six hours per home per day, according to a special Nielsen survey. This level has stood for a number of years.



Hector and his search

Viewing is above the national level in large cities and in the east-central and west-central areas. A middle income family watches the most, though the variation among income groups is not great. Watching fluctuates during the day, but is lowest from 6 to 8 A.M. with 1.3 million viewers per minute, is 31.1 million per minute from 8 to 10 P.M. and 19.3 million from 10 to 12 P.M.

How Ratings Are Taken

Nielsen's uses two basic systems to determine listener ratings. One, called a Recordineter, is placed in the home and attached to the TV set. It records the total minutes of usage each day. The listener fills in a log, stating which program is tuned in, which members of the family are viewing, and their ages.

A newer device, the Audimeter, has been placed in some homes and automatically measures usage of the set, the

TALK BACK (Average Sunday television ratings for February, 1960.)

City	Station	Time	Rating	# of Homes Tuned	# of Channels in City	Estimated # of Viewers
Ft. Wayne	WANE	2 P.M.	5.9	3,835	7	10,738
Indianapolis	WLW	11 A.M. Sat.	2.5	4,858	4	13,602
Louisville, Ky.	WHAS	1:30 P.M.	14.2	28,618	2	80,130
Schenectady, N.Y.	WRGB	11:30 A.M.	9.9	16,958	5	47,482
Los Angeles	KASC	9:30 A.M.	Too low to measure		7	(2,061,100 TV homes)
Portland, Oreg.	KGW	9:30 A.M.	2.2	5,479	3	12,053
Lancaster, Pa.	WGAL	6 P.M.	13.8	44,292	7	124,017
Seranton	WNEP	1 P.M.	6.8	10,690	3	29,932
Beaumont, Tex.	KROM	3:30 P.M.	21.1	15,149	2	42,417
Houston	KHOU	3:30 P.M.	14.2	46,235	3	129,458
Charleston, W. Va.	WCHS	1:30 P.M.	3.6	5,472	3	15,321
Wheeling, W. Va.	WTRF	1:30 P.M.	10.8	10,249	4	28,697

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THIS IS THE LIFE (Sunday programs)

City	Station	Time	Rating	# Channels
Ames, Ia.	WOI	1:30 P.M.	2.6	3
Washington, D.C.	WTTG	11 A.M.	1.2	4
Cadillac, Mich.	WWTW	5:30 P.M.	15.2	3
		(Sat.)		
Tupelo, Miss.	WTWV	5:30 P.M.	17.1	4
Billings, Mont.	KOOK	2:30 P.M.	7.5	2
Las Vegas, Nev.	KLAS	2 P.M.	*	3
Albuquerque, N. M.	KOB	2:30 P.M.	6.4	3
Bismarck, N. Dak.	KBMB	2:30 P.M.	12.1	2
Portland, Ore.	KOIN	1:30 P.M.	8.4	3
Wilkes-Barre, Pa.	WBRE	12:30 P.M.	4.0	3
Seattle, Wash.	KING	2:30 P.M.	3.1	5

* Too low to measure.

Kingdom or System?

One of the great perils to the Christian Church is for a minister to become an "organization man," according to a Seventh Day Adventist educator.

Too often his strength and time are spent on secondary matters, said Dr. Edward Heppenstall of the Adventist Theological Seminary in Takoma Park, Maryland. Ministers should beware of the temptation to be "merely running the Kingdom with budgets and offerings," he told 300 pastors and students at Washington Missionary College.

"There is a conviction among many ministers that pursuit of the fine techniques, high goals, and competitive struggle to reach the top and 'do better next year' is the heart of the church's achievement."

Taken Out of Cuba

Three missionaries of the Open Bible Church have been withdrawn from Cuba because of political conditions, says the group's mission secretary. Their work will be done by Cuban pastors until they can return.

The Cuban government is not hindering the missionaries, said the Rev. O. Ralph Isbill, but "is certainly fostering an anti-American feeling."

dates of interest

JUNE 24-JULY 1—General Board of Education Regional Audio Visual Seminar, Northeastern Jurisdiction, Hartford, Conn.

JUNE 24-JULY 1—General Board of Education Regional Audio Visual Seminar, West Coast, Bakersfield, Calif.

JULY 18-29—General Board of Education Regional Audio Visual Seminar, South Central Jurisdiction, Mt. Sequoyah, Ark.

JULY 22-27—Southeastern Jurisdiction Missionary Conference, Lake Junaluska, N.C.

JULY 23-30—Religious Drama Workshop (NCC), Lake Forest, Ill.

JULY 23-30—General Board of Education Area Laboratory Camp for Junior High Workers, Epworth Springs Camp, Lewiston, Ill.

JULY 27-AUG. 23—Approved Supply Pastors' School, Western Jurisdiction, College of the Pacific, Stockton, Calif.

Look for Millionth Bible

Some fortunate purchaser of *The Interpreter's Bible* will have a pleasant surprise on opening it. For Abingdon Press has bound in the millionth copy an award certificate entitling the buyer to:

- \$100 in cash
- A deluxe bound set of *The Interpreter's Bible*
- A replacement copy for the one-millionth volume (the publishers want it for the Abingdon library)
- When published, the forthcoming four-volume *The Interpreter's Dictionary of the Bible*.

Would Drop Six Grades

Dropping of the first six grades of Catholic schools by 1970 may be wise, says the Rev. Neil McCluskey, Roman Catholic educator and an editor of *America*.

By then some 5 million young Catholics will be excluded by space limitations from parochial schools. Under the new plan, pupils in public schools would be brought into Catholic school buildings daily after school hours to get acquainted with priest and nuns.

The high school has replaced the grammar school as focus of loyalties.

'Most Successful 4 Years'

The Methodist Publishing House, oldest agency of the Church, had the most successful quadrennium in its history, said Lovick Pierce, president and publisher, in his report to General Conference. It was part of the report of the 45-member Board of Publication.

Publishing House sales in 1958-59 were about \$24 million as against \$20 million in 1955-56; and investments in property, equipment, and inventories went from about \$17 million to nearly \$21 million.

Among the quadrennial accomplishments, Mr. Pierce reported, were the founding of *TOGETHER*, which in three years reached the million mark in circulation; starting of six regional service centers working in co-operation with Cokesbury stores; new publishing house headquarters in Nashville occupied in 1957; and \$2.4 million appropriated for retired ministers.

Among objectives mentioned in the report are putting *TOGETHER* on a solvent basis, and investing 4 to 5 million in equipment for the manufacturing division.

Wants Open Air Preaching

Get out and preach in the open air, advises Dr. Donald O. Soper, British Methodist clergyman and pacifist, to ministers who would improve their pulpit performances.

Here, the preacher "is in front of people to be shot at without the privileges of the pulpit," he declared in one of six

lectures at Yale Divinity School. He has to speak with absolute clarity, "this means he must have at least read the morning paper," and questions about the church, politics, and science will be thrown at him. He must be prepared to be diverted from his message to seize golden moments to relate the Christian message to society, said Mr. Soper. "It is the confrontation of ideas, of present problems rather than of the sinful soul that is demanded of today's preachers."

Lutheran Churches Unite

Three long-split Lutheran bodies have buried their differences and merged into a single church, thus achieving a new milestone in the Protestant union movement in the U.S.

The merger, the first major union of Lutheran bodies to cross lines of national origin, took place recently at the constituting convention of the American Lutheran Church in Minneapolis.

The new church, with more than 2,258,000 members, was formed by the merger of the old American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Church, which were of German, Norwegian and Danish background.

Dr. Fredrik A. Schiotz, 58, was elected as the first president. He had been president of the Evangelical Lutheran Church since 1954.

Formation of the new American Lutheran Church is considered the most notable development of its kind since the United Presbyterian Church in the U.S.A., was constituted in 1958 by the merger of the United Presbyterian Church of North America and the Presbyterian Church in the U.S.A., to become fourth largest U.S. Protestant denomination with over 3,000,000 members.

The three largest Protestant bodies are The Methodist Church with over 10 million members; the Southern Baptist Convention, with over nine million members; and the National Baptist Convention, U.S.A., Inc. (Negro), with other five million members.

The last named body, the largest Negro church group in the world, has voted to take steps looking forward to eventual union with the smaller National Baptist Convention of America, also Negro, which embraces more than 2,000,000 members.

The Lutheran community, however, has another union plan scheduled to go into effect in 1962. It will involve the merger of the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Soumi Synod) into the Lutheran Church in America. The first three named of the merging churches are of German, Swedish and Danish background, respectively.

Churches Need PR: McCarty

The churches' lack of a dynamic promotional and public relations program, using important religious events, ideas, and people has been hit by James W. Carty, Jr., former religion editor of the *Nashville Tennessean*. He is director of publicity and a journalism professor at Bethany College, W. Va.

Churches must invest more in such efforts if their voices are to be heard above the din of Madison Avenue, he told the Christian Churches of Texas annual meeting. Industry spends \$11 billion in advertising each year, but the churches only a few hundred thousands in interpreting and publicizing outstanding programs. Sometimes it is done blindly, he said, without knowing the specific audience or particular media.

He urged churches to find out what their "public image" is.

Speaking to a Methodist Press Association dinner at Denver, Bishop Gerald Kennedy urged church publication editors to be "prophetic voices," deal with relevant issues, and speak out for the silent people.

Warning against "second rate stuff" he said that the church suffers because the work is so often "commonplace, dull, uninteresting, and unstimulating." It is imperative to discuss "touchy" issues such as segregation, he said, to "stir the consciences of your readers."

There are many "dark places" in the life of the Church, he continued, which its papers ought to light.

Bible in 1,151 Languages

The American Bible Society announces that by the end of 1959 the Scriptures had been published in 1,151 languages.

Complete Bibles had been published in 219 languages, full Testaments in 271 more and at least one entire book of the Bible in an additional 661.

The Society estimates there still are about 1,000 languages in which no part of the Bible has ever been published. Translations into these languages are being brought out at a rate of more than one new language a month.

In Atlanta, Ga., Frank Laubach of "Each One Teach One" fame, pleaded for national mobilization to fight the "dangerous, angered, rebellious hunger" of the world's have-not nations. Addressing a meeting at the Protestant Radio and Television Center, the missionary-at-large to illiterates throughout the world called literacy "the line between progress and prosperity, starvation and stagnation."

General Boards Face New Quadrennium in High Hope

Judging from reports given at Denver by several Methodist general boards, enthusiasm to get into the work of the quadrennium is extremely high.

At least 8,000 new ministers are going to be needed, says the Department of Ministerial Education. Nearly 5,000 more would have to be recruited to replace supply pastors who do not expect to qualify for annual conference membership. The department has added an office of recruitment, and proposed an annual *Ministry Sunday*, when the pastor would interpret the ministry to his congregation.

The Methodist ministry is becoming better educated and is younger on the average, it was said.

Dr. Charles L. Calkins, secretary of the Board of Pensions, revealed a rapid expansion, said that in 1959-60, \$15.4 million will be paid to more than 14,000 conference claimants. The Ministers Reserve Pension Fund also has grown rapidly, with 52 annual conferences enrolled, and assets of more than \$34 million.

Total assets of the board are more than \$59 million.

Advances in combatting social prob-

At jungle camp at Yaxoquintela in southern Mexico, nearly 50 persons are training to bring Scriptures to primitive tribes. Wycliffe Bible Translators maintained jungle bases on three continents, 600 young missionary-linguists and workers.



RNS photo

lems have a more favorable climate, said Dr. Caradine R. Hooton, Board of Temperance secretary, and public opinion is aroused more than ever. He credited the press, radio, and TV with doing much to arouse concern. Denominations who do not agree on social drinking are working together in areas where they do agree, he observed. In the last four years 75 per cent of Methodist churches observed *Commitment Day*, calling for action on problems of alcohol, pornography, gambling, and narcotics, he said.

A growing program of Christian stewardship and men's work in the Church was reported by Dr. Robert G. Mayfield, secretary of the Board of Lay Activities, with the 12,500 goal for chartered Methodist Men clubs reached 14 months ahead of schedule. He praised the every-member canvass as significant in increase of total giving in many conferences. He also commented on the greater acceptance of the *Methodist Men's Hour*, carried on about 450 stations.

A seven-point program proposed by the Board of World Peace includes strengthening of international organization, disarmament, support for economic aid, strengthening local church commissions on social concerns, leadership training, provision of resource material, and interdenominational co-operation.

The whole future of Methodist life and work programs depend on the outcome of international tensions and conflicts, said the Rev. Daniel E. Taylor, general secretary. He cited the planning of UN seminars and study groups as an important phase of the board's work.

deaths

MRS. JOSEPH M. ADAMS, wife of retired member Oregon Conference, March 16.
WILLIS R. BOYD, retired member Little Rock Conference, March 28.
JOHN BRAND, retired member Rocky Mountain Conference, December 16.
J. J. BOWMAN, retired member Southwest Missouri Conference, March 30.
C. W. CARTWRIGHT, retired member North-East Ohio Conference, April 16.
MRS. FOSTER A. COONS, widow of member New York Conference, April 4.
MRS. EDWIN CORNELLE, widow of member New York Conference, April 10.
ROBERT T. DOHERTY, retired member Genesee Conference, March 29.
CAPT. HARRILL S. DYER, retired Navy chaplain and member of Holston Conference, April 10.
EDWIN FAIRBROTHER, retired former member Genesee Conference.
FRANK P. FRYE, member Michigan Conference, March 24.
HOBART M. GRANT, member North Iowa Conference, April 15.
R. M. GREEN, member Newark Conference, March 1.
FREDERICK B. GRIM, retired member Troy Conference, March 23.
JOHN HALL, member Minnesota Conference, April 6.
F. C. HARRELL, retired member Southwest Texas Conference, March 30.
W. M. HESTER, retired member North Mississippi Conference, April 8.
BRAD M. KENNEDY, 24, student pastor at Millville-New Hope charge in Missouri Conference, recently.
CHARLES F. LIPP, missionary in India 40 years, recently in Cincinnati.
J. WESLEY OBORN, 92, North Indiana Conference, March 30.
HAROLD MCCURDY, member Erie Conference, recently.
W. GIBBS MCKENNETT, retired member Baltimore Conference, recently.
J. J. MARON, retired member Southwest Texas Conference, April 8.

ELLEN M. RUGG, who with her late husband was a missionary in India and Pakistan, March 30.
ANDREW C. RUNGE, member Missouri Conference, March 16.
LEONARD C. RUSSELL, member Troy Conference, March 17.
O. B. SCOUTEN, retired member Troy Conference, recently.
LEONARD E. SMITH, member North-East Ohio Conference, March 15.
J. T. M. STEPHENS, retired member Detroit Conference, March 31.
HATTIE SUMNER, widow of H. E. Sumner, at Good Hope, W. Va., April 7.
MRS. AUSTIN VRADENBURGH, widow of member New York Conference, April 5.
JOHN P. WEEKE, member Ohio Conference, February 25.
HARRY W. WITCHEY, member Central Pennsylvania Conference, April 15.

Judicial Council Holds Session at Denver

Central Conference bishops have full rights in the Council of Bishops, ruled the Judicial Council in session at Denver, and can attend all its meetings with expenses paid.

Other decisions handed down by Methodism's supreme court during General Conference concerned annuity claims of retired pastors, appointment of an effective minister to a school of theology, the question of rehearing a case decided previously, and constitutionality of transferring an Annual Conference from one Jurisdiction to another.

The ruling on travel expenses of overseas bishops was requested by the Commission on Structure of Methodism Overseas of Southern Asia's Central Conference. It pointed out that the 1956 General Conference limited overseas bishops to travel expenses to two Council of Bishops meetings—once in a quadrennium and the meeting just prior to General Conference. This, the church court said, infringed on their full rights and prevented their voting in Council meetings.

The Judicial Council ruled that any General Conference or agency action limiting rights of Central Conference bishops would violate the *Discipline*.

Other decisions:

- Annuity claims of retired pastors—requested by Virginia Conference. The Council ruled a ministerial member or approved supply pastor retired at 72 is subject to provisions of the *Discipline* relating to annuity claims and the Conference Board of Pensions can act on his case without formal action of the Annual Conference session.

- Relationship of an effective minister appointed by a bishop to SMU's Perkins School of Theology—declaratory decision requested by both Southern Methodist University and the Southwest Texas Annual Conference. The Council said that an effective Methodist minister appointed to Perkins is performing his services on assignment by the church and is in the exercise of his ministry.

- Rehearing a case (Decision No. 116) already decided—requested by the Rev. Blake Craft. The Council said it is not authorized to rehear a case since its decisions are final, but would do so in a meritorious case where the request was

made within a reasonable time. It ruled: "Unmeritorious and untimely resubmission of appeal declined."

- Constitutionality of transferring an Annual Conference—requested by the 1960 General Conference. The Council said such transfers were constitutional.

news digest

THEY'LL TEAR IT DOWN. East Berlin's largest Protestant parish center will be razed despite protests from Evangelical officials, to extend one of the main streets. The church itself was torn down in 1950 by order of the Communists. They refuse most applications for licenses to build new ones.

CO-OPERATION. In Schoharie, N.Y., Protestants lend their community church for Roman Catholic classes in religion. The children are taken by nuns from public school on released time.

KEEP TOBACCO INTERESTS. A move to sell financial holdings of the Presbyterian Church in the U.S. (Southern) in the tobacco industry was defeated at its general assembly in Jacksonville, Fla. One faction had charged that the industry was willing to exploit the health of the nation for profit. The "no" vote was not to say that tobacco use is or is not a spiritual problem, it was said.

WE DON'T TELL OUR STORY. The U.S. has failed to tell the story of its own revolution to people of other nations, ABC-TV commentator Norman Ross told a University of Illinois convocation. "Our revolution was the most radical political message of them all..." and "their image of us is of the great 'status-quo' haves who want to keep things that way."

BURIAL FOR POOR. Indigent Protestants who die in the greater Seattle area will have religious burial rather than just cremation under a plan of the council of churches in co-operation with the coroner's office. Roman Catholics are taken care of by the St. Vincent de Paul Society.

THE MODERN TOUCH. A portable cross with 50 to 75 red lights is used by the Macon, Ga. Ku Klux Klan for demonstrations against Negroes. It is about 4 by 6 feet, can be stuck in the ground and plugged in an electric outlet, and could be used with batteries if needed.

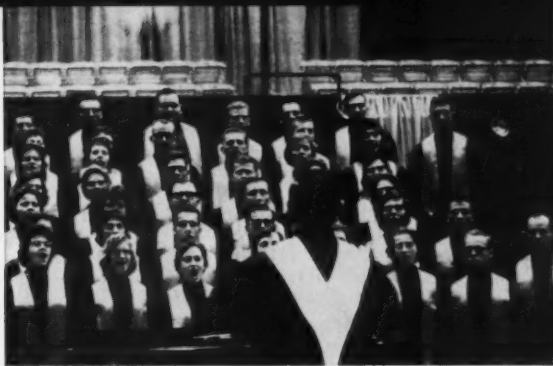
WILL OPEN AGAIN. Permission to open the Third Baptist church in Madrid has been granted by police, who sealed it in 1958. Last October the Rev. José Nuñez got a suspended two-month prison sentence for removing the seals.



1

Remember Denver

Delegates and visitors to the 1960 General Conference in Denver will long remember scenes like these: Youngest delegate Donna Eshbaugh, 24, and oldest delegate N. Clyde Clark, 91, conferring (1) • The choirs, among them Ohio Northern University (2) • Overseas delegates, typified by Rev. On Kin and Social Worker Lily Ho from Burma (3) • and Professor of Law Crisolito Pascual of the Philippines (4) • Retiring and incoming presidents of the Council of Bishops Marvin M. Franklin (1) and Gerald H. Kennedy (r) receiving Holy Communion at the hands of Bishop Donald H. Tippett (5) • Presentation of Deaconesses McNutt, Letzig and Blasko by Miss Mary Lou Barnwell (6) • Layman Charles C. Parlin (7) preparing to lead in presentation of the Report of the Committee to Study the Jurisdictions, which touched off most debate.



2



3 Religious News Service Photo



4

TRAFICO Photo



7



6

5



Contributions to Funds Reaches \$83 Million Mark

During the first three and a half years of the 1956-60 quadrennium, Methodists contributed \$83,249,899 to support six of the church's principal benevolence funds.

Per-capita giving to these funds from June 1, 1956 through November 30, 1959, amounted to approximately \$8.75 or \$2.50 per year.

World Service received the largest portion of the \$83.2 million with a total of \$39,424,963. General Service Specials were next with \$22,179,407 and Conference Advance Specials third with \$16,230,126.

Receipts for the other three funds were: Week of Dedication, \$1,987,254; Fellowship of Suffering and Service, \$2,736,447; and Methodist Television Ministry, \$691,702.

Contributions by Jurisdictions to World Service, General Advance Specials, Conference Advance Specials, Week of Dedication, Fellowship of Suffering, and TV Ministry, in that order, were:

Northeastern—\$10,454,537; \$3,110,450; \$3,272,490; \$362,858; \$620,764; \$145,654.

Southeastern—\$8,562,913; \$6,476,444; \$4,746,275; \$597,036; \$650,124; \$88,818.

Central—\$701,480; \$40,419; \$327,544; \$22,675; \$25,704; \$4,406.

North Central—\$11,110,621; \$4,930,076; \$3,099,496; \$409,553; \$711,905; \$188,624.

South Central—\$5,808,873; \$3,912,508; \$3,070,867; \$466,815; \$510,143; \$200,262.

Western—\$2,776,623; \$1,577,603; \$1,713,447; \$128,170; \$217,568; \$63,906.

Merge Four Churches

Four Methodist churches within a mile of the U.S. Capitol have merged into the new Capitol Hill parish, announces Bishop G. Bromley Oxnam of Washington. The Rev. Edward B. Lewis of Kensington, Md. will be its pastor.

A new church to replace the four is expected to be built in a redeveloped area. They are in a slum section which is in the way of proposed expansion of the capitol grounds and urban development. They are Wilson Memorial, North Carolina Avenue, Trinity, and Waugh.

The Rev. Thomas Starnes, presently pastor of Wilson and North Carolina Avenue churches, will serve as associate minister of the new parish.

Take Lawmaker to Task

Methodist ministers of Columbus, O. district have taken their congressman to task for his fervent endorsement of charges alleging Communist influence in the Protestant clergy.

Rep. Samuel L. Devine, a Democrat and long-time member of the Bexley Methodist Church's official board, had told 10,000 voters in a newsletter that the Air Force was "stamped into retreat"

in withdrawing the controversial manual containing such charges. His support of the lengthy attack in the House on the National Council of Churches and the Air Force has become a political issue.

The ministers, in a telegram to Rep. Devine, said he had "unjustly impugned the patriotism and loyalty of the vast majority of U.S. ministers . . ."

To Expand American U.

A campaign to raise \$40 million in 10 years for American University was announced by President Hurst R. Anderson after General Conference appropriated \$1 million for it over a four-year period.

The subsidy is in continuation of similar action by the 1956 conference. The Methodist-related university, in Washington, D.C., expects a 12,000-student enrollment by 1970. It has doubled enrollments to 8,129 since the 1952 conference voted it \$100,000 a year.

The appropriation and proceeds of the fund drive will be used for faculty salaries, endowment needs, endowed professorships, and \$20 million for physical facilities, Dr. Anderson said.

See Gains in Education

Enrollment in Sunday school and other educational activities was 7,161,160 in 1959, which was 345,557 over 1955, said the Methodist Board of Education's report to General Conference.

Enrollment in theological schools increased from 3,039 to 3,289 in the last three years but there was a decrease in enrollment for other schools and colleges. This was due, it was said, to a change in statistical reporting and withdrawal of the University of Southern California from the list of Methodist-related schools.

All but one of the 125 schools reporting in 1958-59 had increases, said Dr. Ralph W. Decker of the department of secondary and higher education. Though increases are encouraging, he added, Methodist institutions generally are not keeping pace with enrollment pressure.

Methodism's schools were strengthened financially and otherwise during the quadrennium. (See page 26, May 12)

Offer New Worship Book

Revisions for the *Book of Worship* for experimental use in Methodist churches was officially presented at General Conference by Bishop Edwin E. Voigt, chairman of the Commission on Worship.

In it, the trend is toward more formal worship in the pattern set by John Wesley, although balance between formal and informal aspects was sought. It includes more aids to worship such as sentences, collects, and historic prayers. One order of worship seeks to make Wesley's *Order for Morning Prayer* "more than a museum piece."

The report acknowledged the "many

man-hours of research" done by theological professors on the revision.

The commission also recommended and the General Conference authorized a revision of the *Hymnal*, to replace the present one issued in 1935. It is in line with action of other churches, said Bishop Voigt, which have revised theirs every 25 or 30 years.

Decision on final adoption of the revised *Book of Worship*, as well as on whether to revise the *Hymnal*, is expected to be made at the 1964 General Conference.

Pick New Church Officers

Dr. Lester A. Welliver of Williamsport, Pa., is the new president of the Methodist Judicial Council, elected at General Conference.

He is former president of Westminster Theological Seminary, and served pastorates in Pennsylvania as well as superintendent of the Harrisburg District. New vice-president is Paul R. Ervin, a Charlotte, N.C. lawyer.

Re-elected chairman of the Commission on the Structure of Methodism Overseas is Bishop W. Angie Smith of Oklahoma City. Bishop Fred P. Corson of Philadelphia is vice-chairman.

The newly named Commission on Entertainment of the General Conference has as chairman the Rev. Paul Galloway of Boston Avenue Church, Tulsa. Vice-chairmen are Dr. J. Otis Young of Chicago and Dr. Norman Conard, San Francisco.

The Methodist Commission on Chaplains has a new chairman—Bishop Donald H. Tippett of San Francisco, to succeed retiring Bishop G. Bromley Oxnam.

Also elected to it by General Conference action are Bishops Paul N. Garber, W. Angie Smith, Richard C. Raines, Fred P. Corson, and Edgar A. Love.

A Conference 'First'

For the first time in the history of the church, a Methodist from outside the U.S. presided at a General Conference session.

He is senior Bishop Shot K. Mondol of India, who on May 6 conducted the first half of the night session. He got a standing ovation for his handling of the conference business, which was on church finance, education, and social action.

He has headed the Delhi Area since 1956.

CORRECTION

In the April 28 *CHRISTIAN ADVOCATE* it was stated that the Rev. Nath Thompson, a retired member of the North Georgia Conference, had died. Our error! We are happy to report that he is alive and well, and living with his daughter in South Carolina.

GENERAL CONFERENCE ENDS ON NOTE OF UNITY

Methodism's 1960 General Conference at Denver ended on a note of co-operation and a declaration that the union consummated 21 years ago had stood "the strain of a real test."

As the 788 delegates concluded their deliberations on 362 committee reports and 2,729 memorials, Bishop Gerald H. Kennedy of Los Angeles, Council of Bishops' president, summarized their work as follows:

"We have stayed together and our union has stood the strain of a real test. We have come through what could have been a bitter situation without bitterness."

"Not all were in agreement with the report of the Commission of 70 which studied our jurisdictional system. Some thought the Commission had gone too far and some thought it had not gone far enough."

"But we should not assume we have arrived at the final solution of the problem of the Central Jurisdiction. We are at a place where we pause, but not at a place where we intend to remain."

"The Methodist Church will not be content until every member has equal rights and freedom and every barrier between us has been removed. We shall press forward as rapidly as possible."

Bishop Kennedy also said the 1960 conference marked the coming of age of Methodism in America.

"This General Conference became more aware than ever before that we are a world church," he said. "We have recognized that American decisions must consider Africa and Asia."

There were 76 delegates representing 38 overseas conferences at the General Conference, and they participated in the conference proceedings more than ever before. Many of them took an active part in the floor debates on the various issues, and in committee work.

The Denver session centered primarily around the church's jurisdictional system established when the three branches of the church united at Kansas City in 1939.

Adoption of the Commission of 70's report and recommendations by a vote of 723 to 57 on the system with only minor changes here and there was the principal action taken.

The Commission recommended, and the delegates approved, some specific proposals to make Amendment IX to the church's constitution, adopted four years ago, more effective in bringing about elimination of the Central Jurisdiction.

Chief among them was creation of a 36-member Commission on Inter-Jurisdictional Relations consisting of one bishop, two ministers and three laymen from each jurisdiction.

It will direct a continuous program aimed at abolishing the Central Jurisdiction as soon as practicable, promoting in-

terracial brotherhood through Christian love, and achieving a more inclusive church.

To achieve a more "inclusive church" the recommendations called for:

Development of local interracial Methodist Ministerial Associations.

Frequent pulpit exchanges wherever possible.

Joint worship services sponsored by local church groups wherever possible.

Encouragement of interracial fellowship and understanding by the general boards and agencies.

Consultations and joint statements on local racial issues by bishops of overlapping episcopal areas.

Efforts to bring all Methodist-related institutions "into full harmony with the policy and pronouncements of the church on race."

Special attention by all Methodist administrators and leaders to areas marked by changing populations designed to serve migrating Methodists.

While calling for eventual abolition of the all-Negro Central Jurisdiction through greater implementation of Amendment IX, the Commission report, as adopted, also made some changes which some of its opponents felt presaged the eventual elimination of all jurisdictions.

To implement the Commission's recommendations the General Conference approved, among other things, the submission to all Annual Conferences of Amendment XII to the constitution.

The amendment provides that the General Conference shall consist of not less than 900 delegates nor more than 1,400, and that each Jurisdictional Conference shall meet (a) at the time and place of the General Conference, or (b) not more than 60 days before the General Conference at such time and place as the preceding session of the Jurisdictional Conference, or its delegated committee, by a two-thirds vote, may determine.

It also revises present requirements concerning the meeting of the Central Conferences (overseas), and the determination by the Annual Conferences of ministerial and lay delegates to the General and Jurisdictional or Central Conference sessions.

The proposed constitutional change also would have the bishops elected at the Jurisdictional and Central Conferences and consecrated at the General Conference. In addition they would set up the procedure whereby bishops could be transferred from one Jurisdiction to another.

Action also was taken at the session by the delegates to limit the tenure of a bishop in any one area to 12 consecutive years after 1960. The delegates defeated

a move to set the time at eight years instead of 12.

The race issue, which permeated the discussions on the Jurisdictional Commission's report, flared up momentarily just prior to adjournment at noon May 7.

Debate broke out anew when the Committee on State of the Church submitted a report asking the delegates to commend college students for "the dignified non-violent manner in which they conducted themselves" in the recent "sit-in" demonstrations in the South protesting against racial discrimination. The report also commended the police forces for the manner in which they had met the demonstrations.

The report declared students should be free to exercise their personal Christian responsibilities, and added "Methodist institutions should not penalize students who do so."

Opponents of the report argued the resolution in effect advocated civil disobedience in violation of Paragraph 87 of the *Discipline* which holds it to be the duty of all Christians to observe and obey the laws of the governing or supreme authority of the country.

The report was adopted by a large majority, but not until it was decided to ask the Judicial Council of The Methodist Church to rule on its constitutionality.

Among the many actions taken by the

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General Conference was the merger of three boards into a single unit to create the Board of Christian Social Concerns.

The delegates approved the recommendation of the Co-ordinating Council which united the Boards of Temperance, Social and Economic Relations and World Peace into one board. An attempt to upset the Council's recommendation that the new board be directed by a General Secretary and three Associate General Secretaries was defeated. Opponents of the Council's proposal sought to amend it by creating three co-equal General Secretaries.

As approved the new agency will have its headquarters in Washington, and a branch office at the United Nations in New York. Efforts to have an office in the Chicago area were defeated.

Much attention was devoted to evangelism, and among the actions taken was one asking each Methodist church "to emphasize prayer and call its people to prayer groups, prayer meetings and individual and family devotions throughout the quadrennium."

The General Conference Commission on Entertainment will select the 1964 conference site at a later date. So far two invitations have been submitted—Louisville and St. Louis.

Following is a digest of some of the other actions taken:

General Conference Action

An 11-point Quadrennial Program, proclaiming "Jesus Christ as Lord," calls for deeper commitment in all areas of life and refers initiation of plans to the bishops through the general agencies of the church.

World Service Budget and general administration costs were set at \$114 million, plus for the next four years.

Book of Worship revisions were received and urged for study and experimental use in the churches until 1964, when they would be revised and published. Wesley's "Order for Morning Prayer" is adapted for use in the revisions.

A Commission on Ecumenical Consultation was authorized to be created by the Council of Bishops to receive and respond to communications from ecumenical agencies.

Number of Bishops is increased by one for each jurisdiction, making the basic number of five for each jurisdiction.

Purchase of undeveloped land (18 acres) for a Methodist Center in Washington, D.C., was approved. It is adjacent to campuses of American University and Wesley Theological Seminary subject to use approved by trustees appointed by the General Conference.

Freedom of the Pulpit was advocated by calling attention to the responsibility of bishops and district superintendents and lay leaders to support

ministers in their responsible pulpit adherence to official church positions.

Marriage of Divorced persons is now to be based on eligibility as determined by improved attitudes and intentions, rather than on an attempt to judge the innocence of the person in adultery. The Conference favored increased use of family life courts and uniform marriage and divorce laws.

Ministers' Sunday is set aside, in the recruitment of 8,000 new ministers needed in the next four years, on Aldersgate Sunday (nearest May 24).

Church Construction will be aided by approval of a Division of National Missions plan to loan additional funds to local churches for building purposes. Bishops' Salaries were raised to \$15,500, with \$3,300 house allowance.

One Great Hour of Sharing replaces the Week of Dedication offering, thus having Methodism join forces with other denominations.

Protestants and Other Americans United was commended for work in separation of church and state and annual conferences are called on to give moral and financial support to POAU and its local affiliates.

Africa Central Conference was empowered to elect another bishop.

Youth Division Membership is now limited to (under) 22 years, instead of 23 as before.

In the Marriage Ceremony, the word "faith" replaces "troth."

Church Schools are directed to provide education in the Holy Scriptures and to include evangelism, stewardship, missions, and social action in their programs.

Temperance concerns call for continuation of fight against alcoholic beverages, narcotics, pornography. The smoking ban for ministers remains. Congress is asked to prohibit sales of alcoholic beverages on commercial aircraft. All Methodists are urged to maintain total abstinence from tobacco, alcohol, raffles, lotteries, and games of chance.

Fraternal Delegates were welcomed from Methodist churches in Britain, Australia, and South Africa, as were representatives from autonomous Methodist churches in Brazil, Korea, Japan, and Okinawa.

Resolutions on social concerns included statements on:

- **Atomic Tests**—Urged permanent cessation of all nuclear tests by all nuclear powers. Supported peaceful use and expansion of nuclear power and an effective inspection system.

- **Space Exploration**—Called for an international agency within the UN to control space exploration.

- **Foreign Aid**—Urged U.S. to devote savings from complete disarmament to development of underdeveloped nations.

- **Military Service**—Reaffirmed the church's stand against compulsory military service and asked that conscientious

objectors be recognized even though their refusal to serve is based on non-religious grounds.

- **Radioactive Fallout**—Requested Congress to place responsibility for research on effects of radioactive fall-out on the human race with the Public Health Service.

- **Population Explosion**—Called for churches to continue to alert their members to seriousness of the population problem; reaffirmed stand that planned parenthood, practiced in Christian conscience, fulfills rather than violates the will of God.

- **Discrimination**—Declared churches should develop constructive, positive programs to counteract hate and to develop community attitudes which prevent discrimination against any religious groups.

- **Capital Punishment**—Reaffirmed stand against this in the Methodist Social Creed.

- **Attacks on Church**—Invited organizations have accusations against Methodists to make their charges in church courts so that a jury of peers may judge them.

- **Trade Agreements**—Reaffirmed support of Reciprocal Trade Agreements.

- **Christian Home**—Adopted plans for a mass movement in behalf of the Christian home, with a special study of juvenile delinquency and a family life conference in Chicago in 1962.

Matters debated by the Conference and turned down included:

- Refusal to comment on a Catholic for President.

- Refusal to hold Sunday sessions despite pressure of work.

- Refusal to deny funds to theological schools that are segregated.

- Refusal to set a definite date for the end of the Central Jurisdiction.

- Refusal to combine arbitrarily the Central Jurisdiction with North Central and Northeastern Jurisdictions.

- Refusal to require educational institutions to comply with Methodist pronouncements on race, creed, and national origin.

Gets Picture on Missions

The church can be greatly heartened in the "unfaltering but in some cases slow" progress of its missionary program, reported Dr. Eugene L. Smith, Division of World Missions general secretary.

Since 1956 there has been an increase in membership, the number of Methodist missionaries, and in funds given for overseas work. He called attention to progress in the four Lands of Decision (see news story, p. 30, April 28.)

In the total overseas constituency of almost 1.5 million, 875,000 are in full connection. There are 1,102 missionaries, up 10 per cent over the previous quadrennium. Division income was almost 25 per cent higher.

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